THE VEDIC MAGAZ

AND

Gurukula Samach

Edited by Prof. RAMA DEVA, B. A.

ASVIN, 1971.

पुस्तकालय
गुरुकुल कांगड़ी

We commend this Magazine which is to be conducted "on broad and ... absolute independence and fearless regard for truth," to the notice of ... y in the Vedic law and literature but in the regeneration of the country. ... As a rule its articles afford interesting reading and its contributo... o be heard.—*The Hindustan Review.*

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ught for the Month—By Madam Elizabeth Arnold ... ...

tes :—

(*i*) The War ... ...

(*ii*) Two Eminent Occidental Leaders of Thought on the Situation

(*ii*) The War and the British Empire

(*iv*) The War and the Arya Samaj

(*v*) Extracts from Mahatmaji's letter to His Honor ... 269

(*vi*) The Progress of Christianity in India 272

he Influence of Hindu Philosophies on the Modern Cults of America—By Mrs. A. M. E. Dudley of California, U. S. A. 277

—*The London Arya Samaj and its Future*—By Shrimati Lakshmi Devi, President, Arya Samaj, London ... 284

.—*King Deelipa and His Self Sacrifice*—By G. A. Chandavarkar, Esq. ... 289

—*The Brazen Serpent*—By Her Excellency Princess Mary Karadja ... 292

—*State Person*—By Mohammad Azmatullah Khan, Esq., B. A. 294

.—*The Date of the Mahabharata War*—By the Late Mr. T. G. Kale, Poona City 303

—*A Manual of Hindu Ethics*—By Mr. G. A. Chandvarkar 317

-*To Indra*—By Amy Dudley ... 326

-*Christianity and the Arya Samaj*—By Rev. R. G. Milburn, M. A. ... 327

-*The Life of Swami Dayanand, Chapter V.*—By Professor Tara Chand. M.A. 333

-*Young India and Christianity*—By P. N. F. Young, M A. (St. Stephen's College), Delhi 350

—*Our Library Tables* 353

—*The Gurukula Samachar*—

(*i*) The Season 355

(*ii*) The Annual Examination ... 35[illegible]

(*iii*) The Long Vacation ... 35[illegible]

(*iv*) The Staff 356

(*v*) Mr. Dharmpal Anagrika ... 356

vertisements.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | ASVIN, 1971. | No. 4.

"The Mirror."

THE costliest mirror gives not a true and complete reflection when soiled by dust, mist, or dirt.

So with the mind of a man.

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If soiled by ideas thrown off by the whirling world, if blurred by the mists of temporal trouble or passing vexations, or if sullied by uncharitable thoughts against other creatures, then it can never mirror the Entire Reality—though great may be the desire to see Him!

Therefore it behoves us to thoroughly clean and purify the mind from every external desire or idea. Aye—even from the knowledge of the *profit of KNOWING*.

Then only may we pray Him shew us His Splendour.

ELIZABETH ARNOLD.

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NOTES.

THE WAR.

The entire civilized world is enveloped in flames of War. It is no use giving a summary of the immediate and exciting causes and the events Our readers must be pretty familiar with them by this time. The *War* has excited an interest unparalleled in the history of modern India.

We have heard groups of ladies talking excitedly about this terrible calamity. Even menial servants are interested in it. And why should they not be? This disaster touches their pockets and their stomachs. The price of necessaries of life is going up. Match-boxes, kerosine oil, paper and other things of that sort are dearer now than they were before.

The economic pressure upon the lowermost strata of society compels attention to this War. To our mind the most painful aspect of the question is the utter and absolute breakdown of Modern Civilization and the clearest revelation of its selfish basis which this War emphasises. What has become of all the loud talk about the limitation of armaments, peaceful international arbitrament and the Hague Tribunal. The Hague Tribunal meets only when "Christian" Governments quarrel to please the proletariat.

When they are seriously in a fighting mood, all pretensions to morality are laid aside.

Germany has most wantonly violated the neutrality of Belgium not because Belgium has given any provocation to Kaiser Willehum but because it is small and has an unfortunate geographical position. Some "neutral" powers may perhaps be waiting for an opportunity to interfere at

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the psychological moment and to share the spoils of this terrible gruesome holocaust of human beings at the altar of earth-hunger, spoliation, and lust for territorial aggrandisement—Germany, it is clear, is shedding the blood of her sons for these lofty and righteous principles.

The fact is that modern occidental civilization has been weighed in the balance and found wanting. It has now been clearly demonstrated that the highest intellectual advancement can co-exist with utter and wanton defiance of the eternal moral laws. Germany is the home of science. In Germany all scientific progress has been put to a very pernicious use—all the resources of science have been exploited for the purpose of inventing murderous weapons and of introducing precision and accaurcy in methods of slaughter. Science is neither moral nor immoral, it is non-moral. Can we call this age an age of civilization when the assassination of one man is seized hold of as a pretext for depriving small nations of their independence and deluging the fair plains of the "civilized" world with streams of human gore?

In a "barbarous" age, it was possible for the Pandavas and the Kaurvas to fight in the day-time and at night to exchange civilities. Bnt in this "civilized" age, we hear reports of outrages on women, insults to ambassadors and their wives on the part of "enlightened" moderns.

We are told by Megasthenes that in ancient India even when two armies were engaged in terrible warfare, the farmer and the husbandman carried on their vocation unmolested.

Now we hear of wanton incendiarism and slaughter of innocents not on the part of rowdies and bazar ruffians but rather on the part of "civilized" Germany fighting for the extension of the area of "civilization"! In the Mahabaharta it is laid down by Bhishma Pitamah that if a Brahman—the representative of

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elements of learning and righteousness in the nation—waves his hand, the armies are to stop war immediately and let the Man of Peace interpose his good offices. This was the practice in "primitive" times when civilization had not yet advanced. Now, however, we hear reports of the burning of Louvain and the reduction of the University to ashes.

The "robber" Sivaji always sent the ladies of the enemy with an escort to their lawful guardians. In "progressive" Germany women are regarded as spoils of war and transported in trains to unknown destinations. Alas for modern "civilization"! We cannot but shed a hot tear or two over its grave.

If Lord Jesus Christ were to take birth now, he would blend his tears with our tears and would emit audible groans if this civilization was called "Christian" to his face.

Two Eminent Occidental Leaders of Thought on the Situation.

We have just lying on our table two private communications both dated London and written just on the eve of the War. One is from a Belgian Princess who is an Englishwoman by birth. She is a religious leader of international reputation.

Her letter is full of melancholy womanly sweetness.

She says :—

> "We are, as I presume you know, on the eve of a terrible crisis in the world's history and what the outcome of it can be, no one can yet really tell..... Light will of course be victorious in the end, but *meanwhile* I anticipate terrible hardships and sufferings..... .....everybody will be too excited to trouble about Metaphysics, but when all is over, there will be great need of spiritual forces to heal the terrible wounds.

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If my health allows me, I shall go over to Belgium (in case war breaks out) and arrange a private hospital in my castle.

Dear Brother—I implore you *all* to send me kind thoughts and to pray for me so that strength may be given me to do my duty."

The princess is a genuine woman first and a thinker afterwards and like an angel of mercy that she is thinks most unselfishly of the sufferings of millions and of her personal duty as a sweet motherly woman to relieve them. Our other correspondent belongs to the sterner sex and is an educationist, moralist, politician and author of note. He thinks less of events than of causes less of psychology than of logic. The prospect of untold misery does not touch his heart so much as it excites his brain-centres. He boldly faces the problem and his sympathetic imagination aided by his clear-eyed intellect penetrates fearlessly into the root and fundamental causes. He cares less for the symptoms than for the basal cause of causes.

Says he :—

"As you know, we are passing through stirring times. I am following as closely and with as much detachment as I am able to, the shifting sands of the political situation—national and international. There is, of course, much talk of "peace" or "making peace."

The fact is that we live in a state of suppressed warfare and the occasional outbursts, such as we are now going through, are nothing more than active manifestations of our chronic condition. *So long as the human heart is actuated by motives of jealousy, envy, malice, rivalry or even competition it is futile to expect real peace.* It is for this reason that I attach so much importance to universal moral education and insist that there is nothing in the world more important.

It is to my mind a question of making every child grow up with some equipment of spiritual insight into the true meaning of individual life.

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It matters not how this equipment is gained, whether, that is, we call the educational process religious, moral, spiritual, or secular, or all together ; the point is that the process shall secure the development of the higher human *faculties* and that it shall be well devised for that purpose. As I have often told people, I believe your Gurukula to be by far the most genuine institution yet established in India for the practical realization of this great purpose ".

The italics are, for the most part, ours.

To our mind our friend strikes the nail on the head when he says that the competitive basis of civilized life is responsible for this deplorable state of affairs. The Doctrine of Evolution applied to the practical conduct of human life and formalæ like " Survival of the Fittest," " Process of Natural Selection " have plucked the heart out of modern civilized man. To the votary of this philosophy every other human being is a potential enemy and possible rival and the only test of his superiority is a successful knocking down of the potential enemy and the possible rival. This naturally leads a man to exercise a jealous and vigilant care in the guarding of *his rights* and the preaching of *their duties* to others. The underlying principle of ancient Vedic Civilization was not *competition* but *co-operation* and every man thought of *his duties* and *other people's rights*. Spirituality is nothing but exercise of lofty unselfishness such as is indicated above. The basis of modern civilization should be radically altered and it should be brought more and more into line with ancient eternal ideals, if the chronic malady of which this horrible War is but one fatal symptom has to be uprooted.

———

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THE WAR AND THE BRITISH EMPIRE.

Let us now descend from the heights of Philosophy to the plains of practical politics. Whatever may be the Philosophy of War, it is this time not of England's seeking. Mr. Asquith and Sir Edward Grey can legitimately lay the flattering unction to their hearts that they are fighting a defensive War and British and Indian blood is being spilled in the defence of liberty and independence.

The dictatorial and haughty policy of Germany and the swaggering and bullying attitude of responsible German statesmen including Kaiser Willehum are the immed iate causes of this war. England is, therefore, fightin g a righteous war forced on it by the greed of Germany. In India sportaneous outbursts of loyalty devotion and fealty to the Throne have been plentiful.

Indian troops are fighting side by side with their British comrades in the theatre of war. Our young men are enthusiastically agitating for permlssion to be enrolled as volunteers. We are sure that England will not forget the devotion of India in her hour of need when the time for adjustment comes. But what of the colonies?

Will not streams of Indian blood now flowing in defence of the Empire and the devotion of the Indian people to the British Throne move the hearts of the colonials?

We want a reply not in words but in deeds.

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The War and the Arya Samaj.

A reforming church must needs create enemies. The Arya Samaj is no exception to the rule. It has been denouncing the errors of all religions and therefore naturally it has got enemies among the scribes and pharisees of all denominations. But for the strong protecting hand of the British Raj, the path of the Arya Samaj would have been beset with difficulties at every step. The Arya Samaj has, therefore, special reason to be grateful to the British Government and it is, quite in the fitness of things that this community of grateful reformers should at the present crisis place its resources at the disposal of His Imperial Majesty King George. The following correspondence between Mahatma Munshi Rama, the recognised leader of the Arya Samaj and President of the All-India Aryan League, and His Honor Sir James Meston Lieutenant-Governor of the United Provinces, will, we are sure, be read with interest:—

Extracts from Mahatmaji's letter to His Honor.

"Many changes have occurred since I wrote your honour last. My beloved and trusted friend, the late Babu Ganga Prasad Varma, has been taken away from us, and you, Sir, acted like your own noble self in honouring the memory of the departed patriot and philanthropist. Then war—that terrible scourge of nations—has broken out and our Imperial Government has, much against its will, been dragged into it and this has brought me all the way from Quetta to this place. I could have sent a telegram to the Viceroy from Quetta, but that would have been merely a formal affair. I wanted to gauge the public feeling in the Arya Samaj and to find out whether I could offer anything substantial on behalf of the Arya Samajes of India. I am glad that I can, now

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with a safe conscience, assure His Excellency the Viceroy through your honour on behalf of the Arya Samajes of India, as President of their representative body, that the Arya Samajists to a man are at the disposal of the British Government and will be ready to help the authorities in the maintenance of the peace and honour of the Imperial Government in every possible way. As regards the Gurukala I find that all the Brahamacharis (students) are specially keen about rendering active effective help to the Government. If we could get a capable officer from the Government to drill them and to teach them proper discipline, your honour would be able to command the active service of about 200 strong, healthy, honest young men who would not spare themselves in the defence of the Motherland and the maintenance of the honour of the Empire."

(His Honour's Reply).

GOVERNMENT HOUSE,

NAINI TAL,

The 16th August 1914.

MY DEAR MAHATMA,

I am very grateful for your letter of the 12th instant and for all the kind sentiments conveyed in it. I shall not delay in submitting to His Excellency the Viceroy your warm expression of the loyalty of the Arya Samaj in India. I am sure that, if it were necessary, your gallant Brahmacharis would come and help the Government at this time. I should be very sorry indeed, however, to see men of peace converted into men of war; and I sincerely hope that it will not be necessary to disturb the even tenor of their studies.

As you can imagine, all this turmoil has considerably added to my work and I must therefore ask you to pardon

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a very hurried letter. I trust that in the cool air of Quetta you will pick up health and strength : and we shall meet some time in the course of the cold weather.

With every good wish,

Yours sincerely,

J. MESTON.

MAHATMA MUNSHI RAM,
ARYA SAMAJ MANDIR,
Quetta.

(His Honour's Second Letter)

GOVERNMENT HOUSE,
NAINI TAL,

The 19th August 1914.

MY DEAR MAHATMA,

As you may remember I promised in my last letter to submit your loyal message to the Viceroy. I did so, and have now received from him a request that I should inform you as follows :—He wants you to believe how much pleasure this spontaneous assurance of loyalty has given him, and how confident he feels that he can rely on the Arya Samajists to render loyal assistance in upholding and defending the British Empire.

I was certain that the Viceroy would appreciate your sincere and generous words, as indeed we all do. Pardon a short letter just now as I am extremely busy, and believe me, with all kind regards.

Yours sincerely,

J. Meston.

MAHATMA MUNSHI RAM,
ARYA SAMAJ MANDIR,
Quetta.

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The Progress of Christianity in India.

A sensational article under the above heading has been contributed to the "**Nineteenth Century**" by Sir Andrew Fraser, formerly Lieutenant-Governor of Bengal. Though the facts and figures here are the same which many of us must have quietly passed over while reading the recent Census Report, the method of putting and discussing them is such as cannot but surprise our friends who think that the progress of Christianity is small and that the increasing spread of Samajic doctrines is sure to check it to a still greater extent. The article is a clear exposition of the fact that a steady and ever-increasing stream of converts has been flowing into the Christian fold, from among the Hindus of all classes, during the decade ending March 1911. It tells us how very inadequate is the work which has been done by us among the Depressed Classes of some districts; how very large number of them are altogether unaware of the hand of equality and respect which has been extended towards them by the Samaj and some other bodies and are thus ignorantly departing from us for ever.

The number of Indian Christians in 1901 was 2,600,000 and in 1911 it was 3,510,000. This gives an increase of 34·2 per cent. The total population, however, has increased at the rate of 7·1. Considering, therefore, the rate of natural increase among the Christians to be a little more than 7·1, which is true, we have still to admit that the increase by conversion has been very remarkable. If to this increase we add the increase as shown by the last three Census Reports we get an almost startling result; the Indian Christians have multiplied threefold during the last forty years.

The writer has dealt with the question of conversion under two heads; the conversion of high-caste Hindus,

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and the conversion of aboriginal tribes and low-caste Hindus. Of the first class he does not speak with much gratification; but the latter portion of his remarks is, if true, extremely wonderful. He holds a very novel view and it is this that there are, among Hindus, secret disciples of Christ. "They accept the teaching of Christ," says the writer, "they recognise Christ as Saviour and Lord; but they feel their obligation to influence and help their people:" and since conversion to Christianity means social ostracism, they continue to live as Hindus, while remaining Christians at heart. We strongly doubt the truth of this statement and hence desist from passing any remarks upon it.

Next, the writer commends the educational policy of the Christian Missions holding that though the schools and Colleges turn very few young men into Christians, they form very useful means of inoculating the people with Christian thought. That this is no illusion is shown by the fact that in a recent Conference of Missions, a very well-known Missionary while defending the educational policy of Christians, said that though the schools and Colleges did not turn young men into Christians, they did not leave them Hindus and Mohammadans. In view of these facts it is difficult to say why our countrymen persist in sending their children to Christian schools and Colleges.

Conversion among low caste Hindus is dangerously rapid. The low-caste people have now began to adopt Christianity in big masses. This fact may not seem strange to many who think that low-caste people are irreligious and that their religion changes with the changes of state religions. But here the case is not so simple as that. The Christian Missionary does not turn Hindu and Mohammadan low-caste people into Christians of the same class. He gives them education, he raises their social

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status and thus puts them on the same level with high-caste Hindus. "Christians have nearly three times as high a percentage as Hindus for educated males and sixteen times as high for educated females." There is no doubt that they possess large funds behind them to maintain their schools and Colleges; but what is more important is this, that they can get men and women who sacrifice their own interests, administer funds and manage schools and Colleges.

Lastly the writer "touches on the relation between Christianity and the growth of national spirit in India." He is right in holding the view that nationalism is hostile to Christianity, and it should be so. Christianity, outside Palestine, is an occidental religion, and every coloured nation which has given up its own religion in favour of it has had to bid farewell also to all its national traditions, and has thus lost its own individual existence as an oriental people. It is true of the African races who have accepted Christianity. A clearer proof of this is found in Lala Lajpat Rai's article "A Chinese Patriotic Lady" published in the September issue of the *Modern Review*. We reproduce below in Lala Lajpat Rai's own words the gist of the conversation between him and the lady who was a Christian.

"What made you change your religion, was my question. In reply, she gave me three reasons. The first was that she wanted to lead the Chinese Christian women to Chinese nationalism. She was of opinion that Chinese Christians were lacking in a feeling of patriotism and it was necessary that they should have some ardent nationalism among them to lead them to the right path. The idea that underlay her answer was that Christianity led them away from Nationalism and so it was necessary that some women who loved their country should work among them. The second reason was of a similar nature but of a general

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kind. She thought that for some time to come Christianity was bound to make progress in China and she would like the Chinese converts to Christianity to remain nationalists." The third reason was somewhat religious.

So much for Christianity and Nationalism. But further the writer has coupled the Arya Samaj with Nationalism in its hostility to Christianity; and since there is a possibility of mistaking the one for the other (especially so in these days) we quote the following authoritative statement of the position of the Arya Samaj from *The Arya Samaj and its Detractors*:—

"The Vedic Church is undoubtedly a Universal Church. It preaches that the Veda was revealed in the beginning of creation for all races.....But it cannot be denied that the glorious period of the supreme achievement of the Vedic Church was also the bright period of Indian History. When India was the centre of Vedic propaganda and missionaries were sent from it to different parts of the world, it was also the seat of a world-wide empire and Indian kings, exercised direct sovereignty over Afghanistan, Baluchistan, Tibet, etc., and Indian colonists colonised, Egypt, Rome, Greece, Peru, and Mexico. When therefore the Arya Samaj sings the glory of ancient India—the land of expositors of revealed learning, the sacred soil where Vedic institutions flourished and put forth their choicest fruits, the holy country where Vedic Philosophy and Vedic Metaphysics attained their highest development, the sanctified clime where lived exemplars who embodied in their conduct the loftiest conceptions of Vedic ethical teachings—the healthy forces of nationalism receive an impetus and the aspirations, of the young nationalist who had persistently dinned into his ear the mournful formula that Indian History records the lamentable tale of continuous and uninterrupted humiliation, degradation, foreign subjection, external exploration, etc., feels that his dor-

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mant national pride is aroused and his aspirations stimulated..... .....

The Vedic Church supports Indian Nationalism not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in the minds of non-Indian Aryas for India—the birth-place, nursery and seat of development of the system of thought which alone has given them solace of mind."

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THE INFLUENCE OF HINDU PHILOSOPHIES ON THE MODERN CULTS OF AMERICA.

(By Mrs. A. M. E. Dudley of California, U. S. A.)

America is called a Christian country—that is, Christianity appears to be the established religion. Wherever you may go you will see large and costly church edifices, upbuilt and maintained by wealthy church societies. Men of fine education are engaged—often at extremely high salaries—to occupy the pulpits of these churches. They preach scholarly discourses to their congregations, keeping in sight the canons, dogmas and doctrinal points of their respective creeds. Each Sunday—which is the day for general religious devotion—finds these churches well-filled with fashionably dressed and prosperous appearing people. The greater number of them are, undoubtedly, more or less devout Christians. But in these throngs of regular church-goers may be found numerous individuals who are not greatly interested in religion. Personal motives, usually of a social or a business nature, keep such persons in regular attendance at church. They tacitly subscribe to the forms of religion and subscribe substantially to the financial support of the churches with which they are identifed. Themselves of good moral character they regard the church as an instrument of moral influence in the community, and to that end consistently uphold the teachings of Christianity. Nominally they are Christians, but their Christianity is purely negative.

And to the credit of Christianity let it be said that it has greatly enlarged and broadened its sphere of influence by modifying its tenacity to strictly dogmatic, doctrinal tenets. Individuals may now become members of Protestant churches without vigorously subscribing to certain dogmas, such as original sin, eternal punishment and infant damnation. Belief in the immaculate conception, vicarious atonement and resurrection of the body is not contested to the point of excluding otherwise desirable members—though

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baptism is still insisted upon as a "saving grace" and applicants for membership must submit to one of its forms. But that is a mere matter of rite. If it does no good at least it does no harm. Thus it is that Protestant Christianity includes a wide range of "opinions." Religion rests lightly upon many of its adherents. Indeed, within its fold may be discovered good and consistent Pagans. Therein lies the strength of Protestantism—or, perhaps, its weakness.

Protestantism has developed into a very comfortable religion—elastic to the point of tolerance. Its exponents, as a rule, are people of education, broad-minded, sympathetic and generously endowed with a comprehensive spirit of humanity. A great Protestant bishop, Sellew, said not long ago :—"The spirit of Protestantism is declining in America. It is dying and will soon be a thing of the past." It may be that it will evolve to a larger apprehension of truth.

Roman Catholic Christianity is distinctly different. The privilege of private judgment in matters pertaining to religion is not exercised therein. The denomination is numerically greater than any other of the Christian sects. Its organization is nearly perfect. And it holds in check a great mass of lower mentalities that might otherwise not profit by any religious or moral influence. It boldly enunciates that: give over to its instruction the first ten years of a childs life, no matter what after years bring in the way of association, the Catholic influence is ineradicable. To a large extent that is probably true. But it is also true that here in America the threat of excommunication has lost much of its terrors. Fortunately the larger intelligence of the land is not dominated by Catholic teachings. Comes a time when men learn to think for themselves—and as men free their minds the fetters of dogmatic religion lose binding force

Among the many denominations doubtless there are fanatics. A spirit of intolerance is occasionall y exhibited.

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It is logical. Convinced of what they believe to be an *absolute* truth, the over-zealous may become rampant in a desire to "save souls." Religious fanaticism is not confined to Christianity alone.

A religion is purely accidental. Primarily it depends upon geographical location. It is imposed on the individual with race; like the eyes, the hair and colour of skin, it is an inheritance. The cloak of the father descends to the son ; the religion of the mother influences the daughter. By far the majority of people do not give the thought much consideration. They accept whatever was taught in the impressionable years of life. And this assertion will apply to all races and to all religions of the world.

Though nominally Christians a great number of people in America are far away from orthodox beliefs. They do not affiliate with any of the Christian churches. A feeling of indifference—which is in reality a mild agnosticism—prevails. To such as these, Christian theology is much the same as other myths. Nearly all of these individuals are of Christian parentage—brought up under some sort of Christian influence. Came a time when the religion accepted without questian ceased to satisfy, and the inevitable drift followed. It is a natural sequence—to Protestantism. And these are not dissenters. There is no vehement denial of anything. The attitude is entirely intellectual. With it is combined a perfect tolerance—and tolerance is so closely allied to indifference that only keenest scrutiny can distinguish differences. A religion that completely satisfies the emotions may not satisfy the intellect. To the question there must be answer that will quiet the mind. Failing that the individual is cast upon unknown seas of uncertainty and doubt. If the urge for enlightenment is sufficiently strong the period of indifference is transitory. And at this stage in the development of individual mentality Hindu philosophies capture the mind. In that far-reaching realm of thought the vision glimpses possibilities vaster than Christian theologies offer.

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It may provoke a smile to seriously assert that the germ which eventually produced a revolution in religious ideals in America came to this land with the Pilgrim Fathers and found lodgement in New England. Memories of " Blue Laws " and the burning of witches in the name of God do not indicate religious tolerance. But the Pilgrims themselves were rebels and fled from an intolerable condition to a new land wherein they might worship unrestricted and in accord with their own religious belief. They brought with them—all unconsciously—the concept of a larger religious freedom than the old world had known. True, there was a long period of incubation—for such growths are tediously slow. But despite the narrowness and coldness of Puritanical creeds that idea of perfect religious freedom persisted and permeated the New England atmosphere ; and the minds of men evolved to larger ideals. Otherwise Emerson could not be explained.

With Emerson came the more exalted idea of God which found earliest expression through that group of New England Trancendentalists known as the Concord School of Philosophy. Emerson voiced the Great Unity, but the thoughts expressed by him were old—old as the Vedas ; thoughts voiced in the forests of India generations ere the wandering white-skinned descendants of those ancient Aryans had advanced from savagery to crudest forms of civilization. Emerson's dissertation on the " Over Soul." went far above the heads of the masses. But it startled orthodox minds and set the intellectuals to thinking. Emerson's philosophy was not understood—and it was not understandable—in his time.

As a factor in the evolution of religious ideals, Ingersoll, the so-called " atheist " has prominent place. This charming, eloquent, entertaining exponent of agnosticism made direct attack on Christian dogma-and he had nothing to offer in its place. He combined his un-philosophy with keen satirical humour, mercilessly ridiculing Christianity. He attracted the attention of the multitude—and they

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laughed. To laugh at a religion is fatal to a belief in it—foredo med ere the listener laughs. When the mirth subsided, people began to think, and thinking evolves new ideas. The common people could understand Ingersoll. He did not talk over their heads. And Ingersoll abolished hell. For this the people felt grateful. They had small use for it at any time—except as a place convenient to consign enemies. But in destroying hell as a place of eternal torment, heaven was necessarily relegated to the myths—the hope of the one was sacrificed with some relief for the absence of the other. Whatever idea of God remained, He was not the fearsome creature set up by the orthodox as an object to worship. What Ingersoll really did was to clear the weeds of dogmatic error from minds ready to seek truth ; and in that he did more for men than all the philosophies expounded by the scholarly Emerson and his high-browed followers. Brain paralyzing abstractions are not popular with the masses. The range of average individual thought is extremely limited.

" Man is a religious animal ". That " spark from the true light " which is the animating principle, demands recognition and will not be denied. Theosophy, with its facinating theory of reincarnation and the Karmic law of cause and effect, forcefully appealed to the rational minded. But the society, founded in America in 1873, gave nothing new but the name. It embodied in its synthetic speculations theories as ancient as Hindu, Egyptian, Neo-Platonist and Gnostic teachings of eternal principles. The initial movement was advantaged and fortified by the Hindu sage and Sanscrit scholar, Dayanand Saraswati, whose knowledge, honesty and integrity of character was not obscured by the unfortunate difference which caused him to withdraw his interest from the society. How far Theosophy reflects Hinduism, Hindus themselves should best know.

To the International Parliament of Religions, at the Columbian Exposition in Chicage in 1893, came the eloquent Hindu Vedantist, Swami Vivekananda, and the

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learned Buddhist scholar, the Anagarika Dharmapala. Garbed in yellow robes they addressed crowds who listened eagerly to these expounders of ancient Hindu religious philosophies—philosophies co-existent with the beginnings of the race. Afterwards Vivekananda toured the land, lecturing, forming classes and teaching Vedanta. There was opposition from the churches—with the idea that Vivekananda's propaganda was an attack on Christianity—but despite all that, his influence remains in the thought-quickening processes going on in this land. Other representatives of Eastern philosophies have come and gone-none leaving a greater spiritual impress than did Vivekananda.

From this time on followed the upspringing of numerous cults under the name "New Thought," and embracing varied teachings, from so-called Oriental Mysticism and other more or less fantastic theories to highest spiritual ideals. The underlying principle in these cults is a vital truth. "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts."

It is difficult to make clear what is meant by the term New Thought. It stands for theories ranging from the sublime to the ridiculous. Some one has cleverly said that New Thoughters are people to whom thought is new.

New Thought has been the vehicle of the faddist from the beginning. In its phases are included peculiar ideas concerning the value of foods—of clothing, or no clothing at all,—health culture—breathing—postures and like notions, as of prime importance in soul development. Man as divine, the artifex of his own destiny, is the permeating idea worked out through varying formulas. "I am" is the Shibboleth, and the effort to manifest I Am-ness ranges from highest spiritual aspirations to gross material and physical necessities. "As a man thinketh in his heart, so is he." But New Thought is a vast improvement on Calvinism. At least it stimulates effort and a belief in self.

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Into this neurotic, excitable, emotional age of civilization comes "Christian Science"—said to be neither the one nor the other—every year becoming numerically greater and wealthier in material prosperity. Of its spiritual and practical value there can be no question. In it is a psychological truth that has brought happiness to thousands. It has firm hold on the minds of hundreds of cultured men and women who assert utmost faith in its doctrines. But all of value that Christian Science asserts is old—old as the mind of primitive man, whose simple intelligence glimpsed a great truth and "demonstrated" it through spells and incantations.

"Let your soul work in harmony with the universal intelligence, as your breath does with air." "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflamation and swelling; and you call this belief a boil"; reads very much like something from the book of Mrs. Mary Baker G. Eddy—but it was said long ago by that grand old Pagan materialist, Marous Aurelius. Denial of matter and "error of mortal mind" is paralleled by the veil of Maya—"The Great Illusion." "God is the only Reality."

Whatever there is of progress in the religious attitude in America may be traceable largely to the vitalizing force of Hindu philosophy through direct promulgation or in literature. It has been a potent factor in the liberation of the minds of men from religious superstition. And it is no small achievement to influence critical and skeptical minds. Not that every individual responds to such influence—far from it. It is not the ignorant who are swayed by it. Some are in bondage unbreakable. Others are incapable of thinking.

Mental development, capacity, mental processes are to be considered in connection with it. Beyond that—who can presume to say what the determining force is?

But to those who have listened to the voice of the "Dark Mother", her appeal is irresistable. Throughout the wide-wide world she claims her own.

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THE LONDON ARYA SAMAJ AND ITS FUTURE.

(By Shrimati Lakshmi Devi President Arya Samaj London).

"There will be a new Church"—EMERSON.

"A nobler order yet shall be"—M. W. CALL.

For the first time, awakened from the stupor of ages, India is making her voice heard in every quarter of the globe. Her new life, her new movements, social, religious and political, are too grand a phenomenon to have escaped the notice of the world. The occidental nations more than even the patriots at home distinctly perceive the magnitude and immensity of the changes that are fast revolutionising Indian Society. And of all the movements that India is witnessing to-day, none has attracted so much attention as the Arya Samaj. Though the great movement heralded by Rishi Dayanand is now of about forty years' standing, yet it is only during the last few years that it has come to be noticed by the theologians and scholars of the west. A student of comparative theology at a European seat of learning considers his knowledge of that science imperfect without a study of this youngest and the oldest of the religious systems of the world. A great English poet used to remark about his sudden popularity that he woke up one morning and found himself famous. Still more appropriately might the remark be applied to the Arya Samaj in Europe.

Europe too is passing through a great religious transition. She is on the eve of a new religious reform. The modern trend of religious thought is not materialistic; it would be contrary to human nature, if it were so. Every age brings with it the growing recognition of the universal and everlasting religious sentiment ingrained in the human mind. *Spiritual* religion, far from sinking, is every day making fresh triumphs. Religion is only passing from

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formalism and dogmatic theology to inward spiritual life and rational belief. As Sloyd, Thomen once remarked in the *Christian Commonwealth*, "What is now taking place is a silent reformation on an incalculably vaster scale than the Lutheran Movement of four centuries ago..... Old Romanism and old Protestantism are rapidly sinking. Orthodoxy is dying and it seems that, rather than admit the fact, the captains and officers will go down with the ship. New leaders arise and draw an eager following. The young idealists are everywhere answering the call. It is reproduced and echoed from country to country and from shore to shore, but like every true and sincere call, it is a call to sacrifice, to welfare, to consecration." And this is only one of a hundred voices crying out of dissatisfaction against the ideals of established Christianity. Europe is eagerly looking forward to some future reformer, who would come and give her her spiritual food. Islam has no new message for her, as it has copied its doctrines more or less from Christianity. Buddhism, long fallen from its old spiritual elevation, has sunk into a degraded form of worship without any hope of reform or revival. The Vedic religion with its high idealistic nature, revived in its pristine purity, can alone satisfy that spiritual craving, which other religions have failed to satisfy. There is a universal call for new spiritual ideals, and those at the helm of the Arya Samaj movement would only betray its great Founder if they did not rise to the height of the occasion. But what Europe demands from its new religion is not theology, metaphysical doctrines or some new ceremonialism, but a fresh moral force, a new spiritual energy and a higher aspiration towards the Ideal. Says Felix Adler in "Creed and Deed," "It is the moral element contained in it that alone gives value and dignity to any religion and only then, when its teachings serve to stimulate and purify our aspirations towards the good, does it deserve to retain its ascendency over mankind..... and we find in history that every great religious reforma-

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tion has been indebted for its triumphs not to the doctrines which swam upon its surface, but to the swelling current of moral energy that stirred it from below. The Arya Samaj standing on its ten principles, leaving the utmost possible freedom for the display of reason and conscience, carrying the message of the vedic sages of yore, is a moral force undoubted. The London Arya Samaj recently founded by the young men and women from India might perhaps serve as a nucleus for the future Vedic Church of Europe.

Though these be the remote ideals of the London Arya Samaj, its immediate ends are different. In one way it is a movement to solve some of the Indian students' problems. Indian students now come out in thousands to join the Western Universities. They are left free without any religious guidance in the midst of all the debasing, denationalising and materialistic influences of European civilization. Of all the Indian students, Hindus, Mohammedans, Parsies, Christians and others, the Hindus have suffered the most; and it is only an illustration of the fact that the old Mediæval Hinduism cannot stand the light of the twentieth century. London, with over fifteen hundred Indian Students, of all places, stood in a great need of a Church of purified form of Hindu Worship. For years there have been in existence, the Islamic Society, with its new mosque at Woking; the Brahmo Samaj; the Buddistic Society; but it was a shame that the most forward of all the religious movements of India was unrepresented. The London Arya Samaj, therefore, was greatly needed and its very foundation in February last was hailed with great delight. Inspite of the fact that no active efforts have yet been made to enlist the sympathies of Indian students, our young Samaj in London already boasts of about forty members. Our new Society, drawing its inspiration from the greatest and the only living movement in India, might, if successful, create an unprecedented moral and religious atmosphere for the Indian students in London.

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Besides the local advantages to the Hindu Student community from the existence of such a movement, a branch of the new Vedic Church of India located in the Imperial City of London is, in many other ways also, of the highest importance. We are well aware that western writers and travellers in their works have seldom done justice to the Arya Samaj. The movement has often been represented in false colours. Very few of the British people know about it, and those who do know anything know it as a "seditious body," as a "conspiracy under the cloak of religion." The best way for all time to come, to clear our position and permanently to remove this utterly false blemish is to have our Samajes in England itself and to leave it to the British public, politicians and statesmen to judge the movement for themselves.

Another great advantage that might accrue to our Church is that branches of the Arya Samaj at the University centres in the west, if successful, would furnish in course of time men of light and learning best fitted to place before the civilized world the scientific basis and the rational grounds of the Vedic religion. Here in the west we have the best of Indian students, men of highest training and capacities, the future intellectual aristocracy of India. A single addition from such a splendid company to our propaganda is a much more gain than a thousand conversions from the lower and ignorant classes. Scholars are the greatest need of the day, for there can be no denying the fact that of all the Indian religions the Arya Samaj is perhaps the most miserable in literature. It is not improbable that, if the Arya Samaj movement extends its influence to the European Universities it might be able to secure the services of some of the ablest students of religion and philosophy, for the task.

The London Arya Samaj, therefore, can acheive great things, but the success of the movement depends as much on its financial strength as on its inherent moral

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force. Popular as the movement is among the Hindu students and residents in this country, with a strong financial basis its influence would become irresistible. The young Arya Samaj of London being as yet limited to Indian students deserves help both in money and literature from the leading Arya Samajists in India. If the Punjab Sikh community have provided the Sikh students here with a *Dharamshala* and if the Indian Moslems have provided their co-religionists with a mosque at Woking, the young Arya Samajists in London also have a moral claim upon the Hindu Community to provide them with a *Samaj Mandir*. To have a temple for our meetings is of the highest necessity. Holding prayers and sermons in some Restaurant or Public Hall puts a Church in a ridiculous position and to all outward purposes deprives it of its religious character. The founders and workers of the London Arya Samaj have every hope that their call for financial help, when made, will be heard at Home.

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KING DEELIPA AND HIS SELF SACRIFICE.

(By G. A. Chandavarkar Esq.)

In times of yore, it was customary in India for Princes, Poets, Philosophers and People alike to claim their descent from some great deity or devotee. To this general rule the illustrious line of the Kings of the Raghu family formed no exception. They traced their origin to the Sun-God *Vaiwashwatha*. Of these Kings *Deelipa* was the noblest. Though he was a despotic ruler he was not tyrannical or cruel. Possibly religion and custom were the only restraints put upon him. Selfishness and self-aggrandisement were not the guiding principles of his policy. Neither were his laws oppressive nor were his wars aggressive. Under his beneficient rule peace and plenty ruled everywhere. Of material wealth and prosperity he had enough. The only thing that troubled him most and gave him cause for grave anxiety was the absence of progeny. To be possessed of no son was considered among Hindus a serious draw-back. To an issueless man spiritual happiness was supposed to be denied. The word "*Putra*" which means one who saves his parents from the tortures of Hell indicates what significance those people attached to the birth of a son. As such king Deelipa was sorely grieved at his having no child. In this troubled state of mind he approached *Vasheeshta*, his spiritual head—Guru—and begged of him to suggest means whereby he could possibly be blessed with a son. The Guru after deep meditation ordered him to propitiate the daughter of *Surabhee*, a celestial cow, whom he had disrespected once before. The task he set before the monarch was an exceedingly difficult one. A king who was given to lead a luxurious life was required to undergo rigorous discipline by taking the cow to graze and constantly guarding her. For full three weeks he was, in company with his queen, required to serve the cow in the most rigorous and severest manner

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possible. To think of a king and a Queen practising severe panance in obedience to the mandates of a spiritual head reminds one of the lot that fell to Henry under the orders of Pope Gregory VII. The only difference was that the former obeyed the then "*Indian Pope*" with a willing heart while the latter did it under the hard pressure of peculiarly adverse circumstances.

The Ordeal.

For full three weeks the king discharged the duties entrusted to him most faithfully. On the 22nd day, however, when the cow was as usual grazing in the sylvan retreat of the Himalayas, a mighty lion suddenly pounced upon the innocent creature and seized it with a mortal grip. The royal guardian though bewildered at this sudden attack summoned courage and fixing his arrow on his mighty bow aimed it at the king of beasts. There is many a slip betwixt the cup and the lip. King Deelipa to his great surprise found his hands bound down. They could not and would not move. Sorely grieved at heart he stood as motionless as a statue. In the meantime the lordly lion held his haughty head high and it is said that it began to address him in a few well-chosen words:—

"All your boasted power and glorious prowess, Oh, mighty ruler ! are of no avail here. No mortal can inflict the slightest injury on my sacred body and much less can he kill me. I am the devoted servant of the *Lord of Kallas* and am specially appointed to guard this particular tree which is so beloved of his wife. Your ward has violated the laws of sanctity by trespassing into the sacred precincts. For the last fifteen days I am without a morsel of food and am not prepared to forego the pleasures of a delightful supper. Leave the animal to its own fate and retire."

The heart of the monarch sank within him and his sorrow knew no bounds. But finding other means of defence ineffective he tried to propitiate the beast by appealing to its sense of mercy.

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"Save you, Oh mighty being, this poor animal. Its calf at home is solicitous of its return. It is anxious to drink the sweet milk. Take pity. Feel compassion for its young one at least."

The Obdurate beast.

It was useless on the part of Deelipa to think of awakening a feeling of pity in that servant of Shiva, who had by this time become more and more obdurate. He peremptorily replied to him :—

"Leave the cow I can never." The king, however, thinking of the onerous duty which he owed to his *Guru* ultimately resolved to offer his own life and save that of the cow. The man-lion declined to accept the offer by saying that it was silly on the part of a king to lose his life for the sake of an ordinary quadruped. But with Deelipa the sense of duty weighed more than anything else and he was equally determined to part with his life.

The final blessing.

As soon as the king stepped forward the lion let loose the cow and jumped on the body of the father of *Raghu*. Lo, to his surprise, he found that everything was changed and the *Surabhee* was standing before him. She was well pleased with the self-sacrifice of the king and pronounced blessings on him. In due course as a result of that blessing a son was born to him who is well known in Hindu Mythology as *Raghu*, whose descendent was *Rama*, the Hero of the great Hindu epic. The Hindu youth whose regard for his teacher was for some time questioned might draw an inspiration from the story and well digest the fact that his ancestors were loyal to their *Gurus* and unflinching in their devotion to authority whether spiritual or temporal.

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THE BRAZEN SERPENT.

(By Her Excellency Princess Mary Karadja).

The serpent plays an important part in ancient and modern Symbology.

Whenever it appears, we can be absolutely sure that something is wrong, and that some false notion has crept in, poisoning and vitiating the mental atmosphere.

Under these circumstances it is interesting to note that the *Caduceus*, or rod entwined by two serpents, has become more or less the emblem of the medical profession.

The famous Greek physician, the legendary Aesculapius or Asclepics, to whom is attributed the glory of discovering the healing art, and who finally obtained divine honours, was worshipped under the figure of a snake. Tame vipers were fed in his temple at Epidaurus. Aesculapius was seldom represented without his symbol, the serpent.

Certain schools of perverted Gnostics had a great veneration for the serpent. Ophio-latria or serpent worship has existed all over the Globe, and this idolatry is generally associated with lascivious rites, which clearly denote its vile origin.

Why has this creature—one of the few animals to which it is difficult to extend friendly feelings—been exalted as an emblem of *wisdom* and *healing* ?

An erroneous interpretation of the biblical story of the brazen serpent, related in Numbers. Chapter XXI, has contributed to spread this misconception, which has had prenicious mental results.

It is stated that "*Moses made a fiery serpent, and set it upon a pole, and it came to pass that everyone that was bitten, when he looked upon the serpent, he did live.*"

This story has repeatedly been advanced as a proof of the healing properties of the serpent. We know that in Scripture the serpent represents the power of evil. No healing can possibly come from this source.

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The serpent was *not* placed on the pole as an object of *veneration*, but as an object of *execration*. The children of Israel were perishing through the bite of "fiery serpents" crawling amongst them. The expression "fiery" clearly denotes that these destructive enemies were not physical reptiles but evil entities from the astral plane, which is the plane of '*fire*,' styled in the vernacular of the old alchemists, "*copper*" or "*brass*." The Hebrew word *Nachash* signifies both *copper* and *serpent*.

The nation was cured through the exposure of the enemy. An effigy of the brazen serpent was held up as a warning example. And those who looked up to this image of sin with loathing and abhorrence were delivered from *pain* and *illness*, the grim companions of sin.

The relationship of sin and pain is that of parent and off-spring, *cause* and *effect*. We cannot be cured from physical evil until we grasp quite clearly that it is generated by moral evil.

Alas, in our days, blinded humanity still stretches imploring hands towards the serpent on the pole, and fondly imagines that immunity from pain can be bought by reverence for iniquity.

To-day the name of the Brazen Serpent is Vivisection.

Misguided multitudes hail it as the Saviour of Mankind. The demon of cruelty procreates ever deadlier germs, and inoculates rank poison into the veins of a race cowardly enough to believe that you can avoid evil effects by multiplying evil causes.

However badly we may be bitten by evil effects, *we shall live* if we recognise that they are the just consequences of evil causes, which must be removed from our midst. When sin is mercilessly nailed to the pillory and exposed to shame, the repentant sinners are healed. Kill the fiery serpents called *Greed*, *Anger*, *Sloth*, *Lust*, *Gluttony*, *Envy* and *Cruelty*! Then—and then only—can we hope for deliverance from pain.

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STATE PERSON.

(*By Mahomad Azmatullah Khan, Esq., B.A.*)

"There is a mystery (with whom relation
Durst never meddle) in the Soul of State
Which hath an operation more divine
Their breath or pen can give expressure to."

(T. C. III Sc. 3.)

A thorough and firm grasp of the conception of State as person is the prime requisite of modern Politics. So complicated and subtle is the presence of State that it confuses and staggers many a person as the conception of God does. All the same, the wonderful growth of modern States stands out as a great landmark where the modern era begins palpably and triumphantly. The citizens of a well-organised State receive the vast blessings of their organic unity and cannot but feel the 'soul' of State. Still, there is a mystery that wraps the God-like beauty of State which such thinkers as Bluntchli and Spencer alone could gaze upon and wonder. Nay, Bluntchli, would go so far as to see sexual distinctions in the personality of State. Was it a phantasy, a weakness of the brain? Certainly not. The State is as great a reality as man himself. The only difficulty is that a greater amount of particular culture is needed in order to conceive the State as person. Pity, there is no simple sense to perceive the grand personality of a nation.

The process of conceiving implies all the senses with which we are endowed, together with many so-called faculties of the mind. Every faculty has been evolved from primary senses. The various combinations, rather organisations, of the senses give rise to faculties. A thorough organisation of all the senses and faculties into a system, constitutes divine reasons. The conception of State demands a keen perception of almost all human relations. Once the 'pulse of the machine' is felt, it is but an easy step to the grand conception.

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The discipline of senses and faculties begins with the family—the primal unit. The child, in a very short time, comes to realise the relative positions occupied by the members of its family and the authority that the several members wield, It also perceives that despite the many individualities, the family is one and indivisible. Slowly the childish vision, with growth of years, widens, and neighbourhood, the city and finally the country is realised to be one.

Mankind evolved the idea of Nation State through tedious centuries and almost all the stages are, more or less, repeated in the life of man. A greater discipline, however, comes when the child grows into manhood and longs for a partner in life to establish a family—a State in miniature. With marriage originates an intenser perception of the organic unity of two into one. In due time children gather round and add, so to say, fresh limbs to family-person. Henceforth a husband and a father, with just enough commonsense and sound culture, is in every way suited to conceive the State-person with all the vividness of family and may make himself a useful citizen of the State—a Hampden, or a Cromwell, a Burke or a Gladstone.

State-Person is not a metaphysical entity. It is a matter of day to day experience. But every person or organism has two aspects—the outer and the inner. To be more precise there is no difference at all between what is internal or external. The reality of person is neither wholly an abstraction nor wholly matter. The blending together of the two aspects is essential for life *i.e.*, a person.

Let me put what I drive at in other words. All matter tends to develop. The development is from simpler to ewer more complex existence. But matter, even in its highest development known to us, cannot get rid of those attributes that are perceived by our primary senses. For instance, even in man, the most perfectly evolved matter, the attributes perceived through the senses are grouped

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under the word 'body.' Thoughts and feelings in fact all the intricate phenomena, impalpable and occult, have been labelled—'mind.' Now, the body, as explained above forms the *visible bases* of organism. The mind, the *invisible* and highly reformed matter, is so vitally and intimately organised with body, that they cannot be actually separated in Time and Space. But highly perfect differentiation requires separation, at least, in Space. Man is such a separated unit in 'Space' like other animals. Again, to form highly organised body of spatially distinct units, that is to say, of organisms self-sufficing in themselves demands a more highly developed reason. Lower animals have very imperfect minds and do not create any more complex organism than a crude family. Even the savage human is far superior to animals in this respect.

The highest development, then, implies that the component parts of a body should be self-sufficing and self controlling units. Human limbs, though self-sufficing to a certain extent, are not separated in space. They are organically knit together. The family is a higher organism than the individual, since its members, though spatially distinct and capable of responsible conduct, are still more intimately connected with one another. In other words, the organic unity of family-person bases itself on a higher level, yea, above space.

Now a second stage begins. Several families slowly draw towards one another into a tribe and thus attain a still higher unity. Tribes, in their turn, overflow their blood-tight bounds and shape themselves into a body-politic—the City-State. The *tribal-person* vanishes in the City-State, which forms the crude germ of Nation-State. The family-person as the prolific source and protoplasm of higher forms of *civilised* life, cannot disappear.

Let us next inquire into the various forms that the State assumes in its materialisation. In doing so, I shall not take into account merely local and transitory differences.

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My object is to find out forms universally true, that is, true anywhere and at any time.

Let us break ground on the subject with the fact, that like everything else under the sun, the human faculty of conception itself evolves slowly. The higher conception of God was not arrived at during the infant stage of mankind. Those, who have read Carlyle's *Heroe, and Hero-Worship*, know well how the conception of hero changed from age to age. Now, in the earlier stages of man's political progress State-person could not be conceived as an existence purely intellectual, scorning human senses and defying space. This was impossible for our hoary ancestors and is still so for the uneducated and the uncultured. "Great communities," Bagehot well observes, "are like great mountains—they have in them the primary, secondary and tertiary strata of human progress; the characteristics of the lower regions resemble the life of older times rather than the present life of the higher regions."

Sense pure and simple requires something palpable to catch the imagination. Many as one could not be conceived by the unenlightened masses of by-gone humanity. Hence Kingship as the visible and tangible 'shape' of the State, struck its roots first and deepest in human consciousness. With the tedious development of the conceptive faculty the *King* as State was stripped naked of his *divinity*, *patriarchal character*, and *tyranny*, till at various times and places, he was reduced to be the mere servant of the State in the shape of an *archon*, Consul, president or a constitutional monarch. It should be borne in mind that in past ages the enlightenment of the masses was only fitfully taken care of and, that too, to a very limited extent. In almost all the politically advanced countries the deterioration and backwardness of *King Demos* in point of culture invariably brought on the renewed supremacy of the *one* over the *many*. Let us

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hope that the French Revolution was the death-knell of Kingship usurping the rights of the people. The hope turns into certainty when we see that modern States have justly recognised education of their citizens as one of their first national duties.

The next thing that invites our attention is the materialisation—material expression or body of the State. Before proceeding, however, to study the actual working of the body-politic, one psychic fact should be noted. All conduct requires deliberation, that is, the weighing of the *pros* and *cons* of an action. State, therefore, creates one or two Houses for the deliberation of national affairs. The Parliament stands for nothing but the 'local habitation and name' of the pronounced wishes of the people. How far the electoral law of several states is satisfactory is a question with which we are not concerned here. Suffice it to say that election so far constitutes the only instrument of national representation.

The so-called bi-cameral form of state deliberation is merely a custom copied from the mother of Parliaments—the National Assembly of the United Kingdom. In reality, there is but one House. The upper one continues in England as the moribund remnant of Aristocracy. If the House be so constituted as to represent all who be sober and experienced in the nation, then, it may serve as a useful check upon the vagaries of the Lower House. But such a necessity arises only in nations inexperienced in the handling of national affairs. In all well-ordered States the sovereignty lies in the Lower House, (Lower is a mischievous and misleading term)—the truly representative National Assembly.

The deliberative Assembly—the Legislature—the national mind, chooses the instruments that shall carry out its mandates. This fusion of the Executive and the Legislature is the great secret, based on true psychic principle, that has made popular Government so successful in the

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United Kingdom. Bagehot has very shrewdly emphasised this point where he compares the *cabinet* and *presidential* governments. In a really organised state, the Legislature chooses the instruments of State-will. They are known as ministers and collectively constitute the government. Every Minister stands at the head of a department. The departments are mere convenient classifications of state affairs, both internal and foreign.

As yet there has been given no scientific classification of State functions into departments. All national institutions fetch their life and being from the instinct of self-preservation. There are two aspects of State self-preservation—Foreign and Home. Under the former Category we might throw the Foreign Office, the Army and the Navy. Home includes many sub-divisions such as Economic, Educational, Judicial and Police. Economic sub-division might be further broken up into Finance, Agriculture, and Industry.

This is not put forward as a classification either scientific or exhaustive. It simply helps us to view the active limbs of the State made up of thousands of workers high, low and lower. The Constitutional Law of a State is merely the statement of the relative position deliberately allotted by the nation to the members of the body-politic. This statement may or may not be drawn up in black and white. What is important is to see whether the constitution as it actually exists and operates is artificial or of natural growth. By natural growth I mean the correspondence of the visible body politic, the form of State, to the inward unity of the nation. An example will make my meaning clear. The inward unity in a state like Turkey did not correspond to the constitution forced upon the heterogeneous people. The British people as a whole possess the firm conception of State whose materialisation has been the unwritten and living constitution of the United Kingdom. It is obvious, then, that the spirit of the constitution is the conception of its own personality in the national mind.

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If the institutions of a nation conform to that conception, it is quite immaterial to have a written constitution.

No State can do without parties. Indeed, a healthy State presupposes the evolution of the divergence of political thought and its expression in political parties. There is also a psychological and for that matter a physiological basis for party organisation. In every organism gifted with will two main tendencies ever go hand in hand. One emphasises the good achieved in by-gone ages ; while the other longs for the blessings still in the womb of time. There are unluckily no good terms to christen the tendencies. The former tendency is the instinct of heredity, the latter represents that of variation. In the United Kingdom, politically speaking, we have *conservatism* and *liberalism*. But it should be noticed that both tendencies are essentially self-preservative. Mere conservatism—the holding to the past and to the accomplished fact—would be absurd, and liberalism as solely intent on the future, irrespective of the past, would be little better then an opium eater's wool-gathering. The main drift of human activities is progressiveness. This main trend has, however, two aspects. The one is that in which we desire to retain what has been good in the past ; the other sees us bent on pruning what, in view of existing circumstances and future probabilities, is almost certain to turn out an obstacle in the onward march of nations.

In a thoroughly organised State there can be but two parties. You might call them by whatever name you like, so long as you have a clear idea of what they stand for in State. In younger States there is no end of parties. Every detail furnishes factions with causes and politicians go on dividing and sub-dividing into endless factions. Now some parties coalesce and again break up. The German Empire alone shows a brave array of scores of parties. With the perfect integration of the State, the parties slowly dissolve and amalgamate into two. Even the *Conservatives* and

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Liberals may show differences among their own members, but these are only differences of degree. The various shades of opinion may differ but one single living principle inspires the whole party. All true statesmen must be champions of progress. The only difference lies in the fact that some view a given question retrospectively and others prospectively.

The parties in the State are not legally instituted anywhere. It is better they are not. Voluntary movement of thought should not be defined and limited by the letter of the law. Free from the trammels of legal technicalities, the parties are better able to stir up the political instincts of the people. The nation remains at perfect liberty to choose between the well-sifted and elucidated views of the contending parties and return those who win the confidence of the people. Once a party claims a majority in the house, it should have the full direction of State affairs. The other party, then, forms a sullen opposition *whose* duty it is to criticise, in season or out of season, the measures brought in by the ministerial or ruling party.

The principle of party-rule when one party has the majority in the House, is justifiable on psychological grounds. Any idea before it emerges into action, has to face another more or less antagonistic idea. An action evolves in the individual mind a host of warring motives. They divide themselves into *pros* and *cons* and range themselves on one side or the other. Subtle thrusts and parries go on, impalpable blows are freely given and taken, till finally one side throws up the sponge and the triumphant idea prevails and passes into action. The national assembly representing the national mind, imperfectly or perfectly, forms an arena like the one described above. The only difference is that the whole conflict of motives, the sifting and weighing of reasons in State are on a larger scale. The national mind is individual mind enlarged. The majority justly or unjustly carries with it

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the will of the State. A change may come over the nation and the Opposition may succeed in getting a majority. Then the ruling-party will have to lay down its sceptre and have the unpleasant pleasure of criticism without power.

I have endeavoured to sketch the analogy between the Individual and the State—the organised body of a nation. It is not, of course, for me to judge whether from the psychological standpoint I have succeeded in proving the reality of the State-person. I shall, however, before closing this paper, draw the reader's attention to the English Constitution. For the British Parliament well illustrates the principles enunciated here. In the Houses of Parliament beside the Thames, the political genius of the British race has evolved the highest personality of the State and from those venerable walls have gone forth the political ideals that have broadened the bounds of freedom all the world over. What Greece did for the City-State, England has done for the higher ideal of the Nation-State.

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THE DATE OF THE MAHABHARATA WAR.

(By the Late Mr. T. G. Kale, Poona City.)

In my last article[1] I showed that the date of the Bhagwadgita is somewhere before 1,000 B. C. and that it seems to have been written and incorporated in the Mahabharata by Vais Ampayana or Vyasa himself just a few years after the war. My argument about the date of the Mahabharata war lead me to think that it took place in the 13th century B. C. or a few centuries earlier, (*i. e.* from 1200-1500 B. C.) I have been discussing this question in Marathi for the last 4 or 5 years in periodicals and books[2], and I wish now to give a wider publication to my views. I have read a paper on the same subject just now before the 2nd convocation of the Bharata—Itihasa—Shodhak-Mandal of Poona, which took place in May 1914.

Before proceeding to the subject directly, I may state a short history of the attempts that have been made till now to fix the date of the War in different parts of India.

The earliest attempts to fix the date of the War from the position of the planets, as described in the epic itself, were made by scholars and astronomers in the Maharástra. Messers Lele, Ketkar and Dixit have discussed the question thoroughly; and the last author especially has treated of it at great length in his standard work (in Marathi), "*The History of Indian Astronomy.*" The work stands unparalleled in research, erudition and scholarship even today. It is a work fit to be translated into English and studied by all lovers of Indian Astronomy, whether Indian or foreign.

In Madras too the cause of Indian Research was not slow to progress. Mr. M. Rangáchárya contributed several

1, *Vedic Magazine*, Magsar and Posh, S. 1970.

2. The पुराण निरीक्षण (a work in Marathi on the Puranas) and others.

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articles on the Yugas and issued a separate book[1] on them. Mr. Velandayya Gopal Ayyer, followed him next and published his *The Chronology of Ancient India*, Part I, in 1901. Since then, he has contributed several other articles too to the *Indian Review* on the chronology of the Puránas and the Siddhantas, &c. In the Maháarastra, Rao Bahadur C. V. Vaidya then published his work on the Bharata, *viz.*, *The Mahabharata : a Criticism*, in which he held that the War took place B. C. 3102 as the tradition goes. In the review of this work, Mr. Tilak, examined Mr. Vaidya's views in the *Kesari* and gave his opinion that the date of the Mahabharata War can not be placed before 1200—1500 B. C. at the most. In 1912, I published my **पुराण निरीक्षण** (the Review of the Puranas), the latter part of which treats of Ancient Indian Chronology ; and R. B. Vaidya while reviewing it criticised my views and reverted again to his old theory that the war took place in 3102 B. C. In 1913, I answered all the arguments of R. B. Vaidya in the issues of the Vividha-Dnana-Vistara, a monthly magazine of Bombay.

In the mean while, another scholar from Mysore, Mr. Rudrapattana Syashatrimhata published his *Gavam Ayanam* in 1908 ; and later on, he published two other essays of his on Vedic Chronology in the *Indian Antiquary*, viz., *The Vedic Calendar* [2] *and The Adityas* [3].

It is, thus, high time, now, to review all the arguments brought forward by the various scholars and try to see from them what date could be reasonably assigned to the War. Before doing this, we shall see what European Scholars have been thinking all the while on this very point, so that we may have a glimpse of their opinion too.

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1. *The Yugas.*
2. *Ind.-Anti* from Feb. to May 1912.
3. *Ind.-Anti.* from Dec. 1912 to March 1913.

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Some place the date of the war in the middle of the fifteenth century B. C.[1] But Mr. R. C. Dutt and Mr. Fergusson place the War in the middle and in the beginning of the thirteenth Century B. C.[2], respectively. The late Mr. H. H. Wilson thus sums up the opinions of his time on the subject[3] : "According to Col. Wilford's computations (Asiatic Researches, Vol. IX, Chronological Table, p. 116) the conclusion of the great war took place B. C. 1370. Buchanan conjectures it to have occurred in the 13th Century B. C. Vyasa was the putative father of Pandu and Dhritarashtra and consequently was contemporary with the heroes of the great war. Mr. Colebrooke infers from Astronomical data that the arrangement of the Vedas, attributed to Vyasa took place in the fourteenth Century B. C. Mr. Bentley brings the date of Yudhistthira, the chief of the Pandavas to 575 B. C ; but the weight of authority is in favour of the thirteenth or fourteenth Century B. C. for the war of the Mahabharata and the reputed commencement of the Kali age." Prof MacDonnel[4] traces "the historical germ of the great epic to a very early period which cannot well be later than the tenth Century B. C." From this we can see, that European opinion fluctuates between the 13th and 14th Century B. C. as the date of the Mahabharata War.

With this short review of the history of European and Indian attempts to fix the date of the Mahabharata War, we may now turn to the very methods and arguments adduced in support thereof and examine them one after another.

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1. Mr. M. Rangacharya's *Yugas*, pp. 31—35.

2. Dutt's *Ancient India*, p. 10 and Fergusson's *History of Indian and Eastern Architecture*, p. 36.

3. Vishnu Purana, Vol. IV, p. 232.

4. Sanskrit Literature, p. 285.

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I.—The Kali Age and the Great War.

The popular view of the Indians is that the Mahabharata War took place at the end of the Dwapara Yuga and at the beginning of the Kali Age. The Kali Age began according to Indian Astronomers in 3102 B. C. So, the Bharata War is taken by many to have occurred in the same year. But it is irrational thus to mix up the date of the Kali Yuga with that of the Mahabharata war; for the date of the Kali Yuga was computed and fixed by Indian Astronomers nearly 2600 or 3600 years after the imaginary beginning of it. On this point, I may quote the late Mr. Dixit, who is an authority on Indian Astronomy in the Maharasthra, and who says;—"From the fact that we are not yet enabled to fix the time of the Pandavas by the positions of the planets in the Bharat, it would not be proper to infer that the positions are all imaginary. I think, on the other hand, that the position of the planets as given in the dialogue between Karna and Vyas is true and that it has been handed down from the time of the war itself and has been incorporated in the Bharat as such; it seems that we should be frank enough to admit that we cannot explain all the positions therein stated." He further continues:—"According to all our astronomical works the Kali Age began in 3102 B. C. and now (in Saka 1817) nearly 5000 years of it have passed. All our astronomical works, no doubt, are unanimous in telling us when the Kali Age began; but all these works were written after nearly 2600 (or 3600) years of the Kali Age. Many works of the Vedic and Vedanga period still exist: but they contain no data by which we can fix the date of the Kali Age. European Scholars think that the Astronomers have fixed the beginning of the Kali Age by Astronomical calculations and their opinion deserves careful thought. If the beginning of the Kali Age as given by astronomical works be true (historical) and if the tradition that the Pandavas lived in the end of Dwapara age be real, then their date would be 3102 B. C." *Indian Astronomy*, p. 118.

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The same author further observes :—" In sho rt, all our astronomical works say that all the planets were in conjunction at the beginning of the Kali Yuga ; but that was not a fact actually. Perhaps they might have been below the horizon अस्तंगत ; but such is not, however, the description in works like the Bharat, &c. Nearly 2600[1] years passed from the beginning of the Kali Age to the formation of astronomical works like the Surjasiddhanta, &c. Before these works were written, the system of Yugas was like that described in the Manusmriti ; but, *it does not at all appear that the beginning of the Kali was ever known as fixed. So, there is room to doubt that the astronomers fixed the beginning of the Kali Yuga by artificially calculating the time when, before their own time, all the planets were in conjunction.*"[2] Ibid, p. 143.

There is no record, in fact, to assume that all the planets were in conjunction at the beginning of the Kali Yuga and we are at a loss to see how the Astronomical Siddhantas presumed such a *baseless fact* for their calculation of the Kali Yuga. Not only does an Indian Scholar and Astronomer write so about the beginning of the Kali age, but European Scholars too, as referred to by Mr. Dixit himself, think the same. As an instance of the same, I may quote here the opinion of Dr. Fleet, who recently writes in the course of his article *The Kali Yuga Era of* 3102 *B. C.* :— " The case set out in the first part of this Article (pp. 479—96 above[3]), will, it is hoped, make it clear that the Kali Yuga era is *not of historical origin*, dating from the occurrence of any actual event in B. C. 3102, and running in actual use from that time. *It is nothing but an artificial reckoning* devised by the Hindu Astronomers *some thirty five centuries after* the initial point which they assigned to it ; *i. e.*, roughly, at sometime about A. D. 350-400."§ *J. R. A. S. of Gr. Br. and Ireland*, July 1911.

1. Rather 3600 years !
2. The Italics are mine.
3. April 1911 No. of the same.

§ Italics are mine.

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The beginning of the Kali Yuga being thus a product of artificial computation and not of historical origin, we cannot assign the date 3102 to the Mahabharata War, which is generally supposed to have taken place at the beginning of that Yuga.

II.—Historical Traditions of the Puranas.

Having seen that the tradition of the beginning of the Kali Yuga does not afford us safe ground upon which we may rely, the only other alternative left for us, is to see whether there are *other* traditions of a *decidedly historical character*. Such traditions are recorded in some of the Puranas. We shall have to consider the *worth* and the *age* of these historical traditions, before we accept their importance to fix the date of the Mahabharata War. Of the eighteen Puranas, the Matsya, Vayu, Brahmanda, Vishnu, Bhagawata Garuda and Bhavishya—these give an account of the dynasties that resigned in India, during the Kali Age. It was a great desideratum to collate all the Puranic accounts from different copies of the Puranas and thus afford a ready-reference-book to the public for the study of the kings that followed the Great War. Fortunately for us all, such a work has now been edited by F. E. Pargiter in the form of his *The Purana Text of the Dynasties of the Kali Age*, (1913). He has collected nearly 63 copies (Mss. and printed) of the different Puranas and given the text, with different readings, of the account of each dynasty in the futurity-accounts of the Puranas. In the critical introduction he has considered how and when the futurity-accounts in the Puranas must have originated and when they should have been added on to them. We shall see what he says on this point :—"The Bhavishya was the first Purana to give an account of the dynasties of the Kali Age, and the Matsya, Vayu and Brahmanda, got their accounts from it, though they no doubt, and many of the Puranas certainly existed before the Bhavishya. Metrical accounts

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of the dynasties, that resigned in North India after the great battle between the Pandavas and Kurrvas, grew up gradually, composed in Slokas in a literary Prakrit and recited by bards and minstrels; and after writing was introduced into India about seven centuries B. C. there could have been no lack of materials from which those accounts could have been composed and even written down. Such accounts were composed in or near Magadha more particularly, which was one of the chief centres of political life and thought during those times and was famous for its bards and minstrels; and the Prakrit in which they were expressed was no doubt a literary Magadha or Pati.

"The Bhavishya professed to treat of future events, subsequent to that battle which practically ushered in the Kali Age; and should therefore supply an account of the dynasties of that age, because royal vansas were one of the prescribed topics of the Puranas and as the Puranas professed to have been composed by Vyasa, it took the same standpoint. Hence it appropriated the Prakrit metrical accounts converted the Prakrit slokas into Sanskrit Slokas and altered them to the form of a prophecy uttered by Vyasa; and this re-shaping was carried through generally yet not completely. Some compilation seems to have been made of the Andhras at least, in the reign of the Andhra King Yajnasri about the end of the 2nd century A. D.; but the first definite compilation is that which brought the 'history' down from the time of the battle to a little later than the end of the Andhras, together with the final portion and was incorporated in the Bhavishya about or soon after the middle of the third century; and there are reasons for fixing its date as not later than A. D. 2.0-1. That account was apparently written in Kharosthi and composed in Northern India. The Matsya borrowed it from the Bhavishya, probably during the last quarter of the third century and so has preserved what the Bha-

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vishya contained then[1].

"The Bhavishya account was revised about the years 315-320 and brought up to date by the insertion of the later dynastic matter and much addition to 'the evils of the Kali Age': it was still in Kharosthi and was certainly written down then. That version was borrowed by the Vayu then, but exists now only in one Ms. of Vayu. The language of the account in the Bhavishya was revised again about the years 325-330 and that version was adopted by the Vayu and soon afterwards by the Brahmanda[2] and now constitutes their general version. They have thus preserved what the Bhavishya contained at that time (but has lost now).

"The Vishnu next utilized the account, perhaps before the end of the fourth century and condensed it all in Sanskrit prose except the concluding portion. The Bhagvata also drew its materials from the same sources, from the Brahmanda and more particularly the Vishnu, it retained some of the old slokas, but in the main condensed the matter into new Sanskrit Slokas; and it probably belongs to the 8th or even the 9th century. The Gamda utilized the same materials for the three great early dynasties only, and has merely a bald list of the kings in new Sanskrit Slokas; but its date is uncertain.

"Since those times a quiet process of small emendations in the details has been at work in these Puranas; but the Bhavishya, the source of them all, has been unscrupulously tampered with in order to keep its prophecies up to date and the text now presented in the Venketeshwar edition shows all the ancient matter utterly corrupted, but the prophecies brought boldly down to the nineteenth century."

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1. And has lost now.

2. But the Brahmanda may have copied from the Vayu P.

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The Purana Text of the Dynasties of the Kali Age

Instr pp. XXVI to XXVIII.

From this long extract, we can see that the futurity accounts of the principal Puranas range from 300-500 A. D. and as such, these *historical traditions* deserve the greatest reliance at our hands, in default of better ones. The account contained in the Matsya, Vayu, Brahmanda and Vishnu alone is the most important one and we shall base our deductions about the date of the Mahabharata war, only upon the details given in these Puranas. In the chronological and astronomical particulars that the Puranas give, there is one verse which is important :—

महा पद्मा भिषेकात्तु यावत्परीक्षितो जन्मयावज्जन्मपरीक्षितः।
यावन्नंदाभिषेचनम् ।
एवं वर्षसहस्रं तु ज्ञेयं पंचाशदुत्तरम् ॥ १ ॥
भागवत reads आरभ्य भवतो जन्म ।

The second line is the most important one here. The other readings are एवं वर्षसहस्रं तु, एते or एतद् वर्षसहस्रंतुः or एवेमक सहस्रंतु The latter portion of this line is read शतं पंचदशोत्तरं by the Bhagwata ज्ञेयं पंचा शदुत्तरम्is the reading generally adopted by the Matsya, Vayu and Brahmanda. ज्ञेयं पंचा शत्तोत्तरम्, ज्ञेयं पंचाशतो त्रयम्, ज्ञेयं पंचशतोत्तरमः these are other readings of this line. But the Vayu, (one Ms.), Vishnu, and Bhagavata read पंचदशोत्तरम्, the first two having ज्ञेय before this, while the Bhagavata has शतं

According to these various readings, the period from the birth of Parikshit to the coronation of Mahapadma Nanda would be one thousand years and a fifteen (or 50) more; (or if we take the reading of the Bhagavata, which however, is unsupported, it may mean 1115 years). From the

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§This line is in Matsya, Vayu and Brahmanda ब्रह्माण्ड reads महानंदा भिषेकांतं वायु reads महादेवाभि: This line is in Vishnu and Bhagavata.

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majority of readings, the period would either be 1015, or 1050 years and *not more than this*: for, the Vishnu Purana translates this tradition in terms of the Saptarsi era thus :—

प्रयास्यंति यदा चैव पूर्वाषाढां महर्षयः ।
तदा नंदात्प्रभृत्येष कालिर्वृद्धं गमिष्यति ॥

The Bhagavata reads the first line यदा मघाभ्यां यास्यंति पूर्वाषाढां महर्षय: From this verse, it appears that the period originally lay between 1000 and 1000 and *did not exceed* 110 *years*; for, from Magha to Purvashadha there are only 10 Nakshatras, which, (taking 100 years for each Nakshatra) give us a period of 1000 years and *not more*. Hence, we may reject the Bhagvata reading of 1115 years *on its own authority* of the Saptarsi tradition, from which we can see that the period originally lay between 1000 to to 1100 years, and *was not more*. Thus, we may give preference to either the reading 1015 or 1050 years, as the period that passed from the birth of Parikshit to the coronation of Mahapadmanandà.

The great question now would be, does this period *coincide* with the number of years that the Puranas give for each dynasty while summing up the individual reigns of the kings forming it? Do the Puranas really give *two different* traditions, or are there any other readings that originally gave *this total* to the writers that worked out the futurity accounts? We shall now examine this portion of the Puranic readings. Mr. Pargiter has done a great work in giving a number of readings from different copies of Mss., which throw a great deal of light on the text.

Barhadrathas. (p. 17 of Mr. Pargiter's book).

The last lines of the बार्हद्रथ are:—

षाडशैते नृपा ज्ञेया भवितारो बृहद्रथाः ।	P. 30
§ त्रयोविंशाधिकं तेषां राज्यं च शतसप्तकम्॥	L. 31
द्वात्रिंशच्च नृपा ह्येते भवितारो बृहद्रथाः ।	L. 32
पूर्णं वर्षसहस्रंवैतेषां राज्यं भविष्यति ॥	L. 33

§ वयो विंशाधिकं in another reading.

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Lines 30 and 31 in J. Matsya are very valuable. This dynasty was founded by Brihadratha, son of Vasu chaidyoparichara and he and his nine successors reigned down to the great battle. From the battle to Senajit, (a king that follows) 6 kings are named, excluding Senajit, who is spoken of as the then reigning king and from and including him to the end 16 kings are mentioned. Thus there were 32 kings altogether, 10 before the battle, and 22 after ; or from the stand point of Senajits' reign 16 past and 16 future. Lines 30-31 in J. Matsya take the stand point of his reign and speak of him and his successors as the 16 future kings and say 'their' total duration was 700 or 723 years. Lines 32-33, which are not in J. Matsya reckon (in a way) from the beginning and speak of all the 32 kings as future since most of them were posterior to the war; and thus they say the whole dynasty lasted 1000 years. Lines 32-33 being not found in J. Matsya, lines 30-31 would mean :—

"These 16 kings (from Senajit to the last one) are to be known as future Brahadratha kings; 'their' period is to be known as 723 years". If we take the reading **वषो विंशाधिकं तेषां राज्यं च शतसप्तकम्** then the line would mean:— "'their' periods exceed 20 years and 'their' kingdom lasted 700 years." If we take this reading, we see that the writer of this line gives the 'average duration' of 32 kings of this dynasty by dividing 700 years by 32, which gives an average of $\frac{700}{32}=21\frac{7}{8}$ years, which is 'more than 20 years.' The total of 1000 years for 32 kings is excessive and that of 723 or 700 years for 16 kings is absurd. But if we take lines 30 and 31 as *independent sentences*, and treat **तेषां**, as applying, not merely to the 16 future kings, but to the 32 **बार्हद्रथा** generally, their meaning would be as it is given above. The total duration of 723 or 700 years would be of 32 kings, which would give an average of about $22\frac{1}{2}$ to 22 years to each king. Thus it is clear that *originally*

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the period for this dynasty was 700 or 723 years; but later redactors taking this period as the period of only 16 or 22 future kings, added 277 years for the remaining 16 or 10 kings and thus made a total of 1000 years (though wrongly) for all the 32 kings. We can thus see clearly that the period of these 32 kings *originally* was 700 or 723 years; these 32 kings include 10 kings of this line that reigned *before* the Mahabharata war. We shall see later on whether the period for these 32 kings was exactly 700 years or 723 years.

Prodyota—(p. 19 of Mr Pargiter's book.)

The last lines of the प्राद्योता are:—

द्विपचाशच्छतं श्रुत्वा अष्टात्रिंशच्छतं भाव्याः

प्रणष्टाः पंच ते नृपाः । प्राद्योताः पंच ते सुताः ॥

The first line is the reading of the Matsya Purana; while the 2nd line is the reading adopted by the Vayu Purana. According to the Matsya, then, this dynasty ruled for 152 years while according to the Vayu, it ruled for 138 years. We shall see later on which number is correct.

Sisunagas—(p. 22 of Mr. Pargiter's book).

The last lines of the शिशुनागा are:—

इत्येते भवितारोवै शिशनागा नृपा दश । L. 15.

शतानि त्रीणि वर्षाणि षष्टि वर्षा धिकानि तु । L. 15.

शिशुनागा भविष्यन्ति राजानः क्षत्रबंधवः ॥ L. 17.

Vayu generally reads शतानि त्रीणि वर्षाणि द्विषष्ट्यभ्यधिकानि तु Brahmanda condenses line 15 and 16 into one thus :—

भाविष्यन्ति च वर्षाणि षष्ट्युत्तरशत त्रयम् ।

The Bhagavata reads :—

शिशुनागा दशैवैते षष्ट्युत्तरशतत्रयम् ।

समा भोदियंति पृथिवीं, कुरु श्रेष्ठ, कलौ नृपाः ॥.

All the authorities say that there were 10 kings, and do not differ much in their names. About the duration of the dynasty, Mr. Pargiter writes thus (p. 20) :—"The duration of the dynasty appears to have been 163 years, for the Matsya reading in L. 16 can well mean 'hundred, three plus sixty' (see Intro. §§ 44 &c.), though it would mean '360'

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f taken as literary Sanskrit; moreover, '163' is a probable igure, while '360' is an impossible one; the terms certainly admit of ambigiuity and on examination of other versions shows how it developed.

The Brahmanda and Bhagwata reading **षष्टयुत्तरशतत्रयम्** can also mean 163,[1] if it represents a Parkrit original of (something like) **सट्ठयुत्तरसतं तयो,** but means 360 if taken as correct Sanskrit. The former interpretation seems preferable, because this expression is used with **वर्षाणि** in the Brahmanda and with **सभाः** in the Bhagvata and these combinations do not constitute correct Sanskrit but would be good in Prakrit: still an ambiguity does appear there. The Vayn reading taken as Prakrit means 'hundred three, plus sixty-two, but this is an impossible style of reckoning and the only tenable construcion is to read it as correct Sanskrit meaning 362."

From this discussion of Mr. Pargiter's, it would be clear that the period of his dynasty would be also '163' years, though the ambiguity in words would lead us to think it to be '360' years.

Let us now try to sum up all these totals, taking the different numbers that the various readings suggest. I now give a table below which at once makes it clear what readings (and periods indicated by those readings) are correct, as checked by the total given by the Puranas themselves:—

No. of kings.	Dynasties.	Years according to read.	Days.
32	Brahadrathas ...	700, 723, 1000.	
5	Pradyotas ...	152, 138.	
10	Sisunagas ...	163, 360, 362.	

1. **द्विपंचाशत्ततो** is another reading, but that is evidently wrong The Matsya gives 152 years for this dynasty, while the Vayu gives 138 years.

2. Especially if the reading be **षष्ठयुत्तर शत त्रयम्,** when it would evidently mean '160 plus three'.

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If we now add together 700+152+163, years, the figures to be found in the *Matsya version*, (which is shown by Mr. Pargiter to be the *oldest* in the exant Puranic versions), then we get the total of 1015 years for the three dynasties. Generally (1000+138+362=) 1500 years are deduced from these lines of the summings up of the Puranas; and they are presented as a *different* and *inconsistent* tradition from the one given in the verse quoted above from the Puranas. But Mr. Pargiter's grand labour has brought to light various readings which throw a deal of light upon the versions of the Puranic texts. We can now see that (700+152+163=) 1015 years is the *original* period that is ascribed by the Puranas for the three dynasties that ruled after the Mahabharata war (in Magadha) till the coronation of Mahapadma Nanda. These older readings of the Matsya Purana have made it clear that the Puranas give *only one tradition* and that is that a period of 1015 years (and not 1050) passed for the three dynasties. But, as the 32 king of the Brahadratha dynasty contained also the 10 kings that ruled *before the war*, we must deduct at least $22 \times 10 = 220$ years from this period for getting an exact period from the war to Mahapadma Nanda's coronation. Thus the period would be $1015 - 220 = 795$ years. Adding 100 years as the period of the Nandas and taking 315 years B. C. as the date of Chandra Gupta, we get $895 + 315 = 1210$ B. C. *as the approximate date of the war.*

Taking 22+5+10+9 kings of the Brahadratha, Pradyota, Sisunaga and Nanda dynasties respectively, we get in all 46 kings; giving them an average of 20 years each, we have a period of $46 \times 20 = 920$ years till the Mouryas, which again gives the date of the war *as* 1235 *B. C. or the first half of the 13th century B. C. approximately.*

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A Chandvarkar).

CHAPTER II.

The Ethical teachings of the Upanishads.

The Upanishads occupy a prominent place in the Sanskrit literature and in them is contained the quintessence of Vedic philosophy. To the treasures of metaphysics they are the very keys. From the dawn of civlisation men of reflective temperaments have been endeavouring to solve some momentous questions. How has the universe come into existence? How and by whom is it goverved? What is the nature of human soul? What is true happiness? What sort of a life are we to lead here? Granting that there is a Supreme, intelligent, controlling being, what are the relations existing between that guiding force and the human soul? Of what nature is that primordial personality? It fell to the lot of philosophers to raise and answer questions of a similar nature. In India, the *Upanishadkaras* seem to have directed their energies to tackle these problems. One has only to study the Upanishads to see what suggestive answers have been proposed by those *Seers* of those ages of antiquity. The inquisitive and the cautious reader is slowly but steadily carried on to the regions of bliss. He is made to fly on the wings of imagination, and taken on to a place of perpetual sunshine surrounded by an atmosphere of robust optimism, genuine hopes and sublime faith. There, we are told, all doubts and misgivings perish; and harmony, peace and happiness of an indescribable nature reign supreme. Even in this age, when material sciences have made such a remarkable progress as to absorb all our interests, we find men even in the enlightened Europe studying these Upanishads and finding solace thereby.

Says Professor Max-Muller.

"The Upanishads maintain a place in the literature of the world amongst the most astonishing productions

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of the human mind in any age and in any country..... .....They are to me like the light of the morning, like the pure air of the mountains, so simple, so true if once understood."

Observes Schopenhauer.

"From every sentence of the Upanishads, deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevatina as that of the Upanishads. It shall be the solace of my life and the solace of my death."

Remarks Dr. Paul Deussen.

"The system of the Vedanta as founded on the Upanishads-equal in rank to Plato and Kant, is one of the most valuable products of genuis of mankind in its search for the eternal truth."

Naturally then the Hindu heart too as yet not lost in the labyrinth of things shadowy feels itself drawn to that study. That Hindu eye not yet dazzled by the rays of materialistic civilisation casts, 'a longing lingering look' on the monuments of 'Vedic Civilisation' and feels delighted. Round the Upanishads there is a halo of sub-limity all their own.

The term Upanishad has been explained in different ways. Professor Goldstucker following Panini holds that Upanishad means 'a mysterious Science the study of which leads on to the attainment of bliss.'

Professor Max-Muller derives it from the root "*Sad*": to sit, to approach, meaning thereby that its knowledge will take us nearer God. Though the number of Upanishads is not exactly determined these ten are the most important.

(1) Isha (2) Kena (3) Kata (4) Prashna (5) Mundaka (6) Mandukya (7) Taitareya (8) Aitarya (9) Chandogya and (10)

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Brihadaranyaka. Some of these form parts of the Vedas; Chandogya belongs to the Sama Veda and the Manduka to the Atharva Veda.

The Isho-panishad.

This is otherwise known as *Vejasenaya Sanhitopnishad* and forms part of the Yajurveda. It is the shortest Upanishad.

1. The whole universe is pervaded by the Supreme, Intelligent and Guiding Power.....Do not hanker after other's wealth or property.

2. Desire to live for full hundred years by doing good deeds. Only see that the love of actions does not taint you.

3. For him who views all beings as his own soul there can be no illusion or misery. Love all.

4. Ignorant people suffer miseries. (That ignorance is the cause of evil has been recognised by ancient ethicists).

5. Truth is hidden from us by the love of wealth. Remove that veil so that we may understand real virtue.

6. Lead us on to the path of righteousness.

The Keno-panishad.

7. How is this universe governed? By whom is it regulated? By Him who is the ear of the ears, who is the mind of the minds and the eye of the eyes. Bold men realising Him attain bliss.

8. We do not say we can fully comprehend Him, nor do we say that He is utterly incomprehensible. It would be far better if we thoroughly realise Him. If not, there would be a great loss.

9. Knowledge gives immortality.

10. Wise men understanding His greatness conquer death.

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The Kato-panishad.

This is one of the most popular of the Upanishads. In the opinion of some scholars it is said to form a part of the Rig-Veda or the Sama-Veda. There are in it 6 chapters or *vallies* as they are called. It begins with a legendary story of *Nachiketas* and is an allegory pure and simple. The story can be briefly told thus :—

Nachiketa is the son of Vajasrava who in a fit of anger consigned him to the God of Death. The obedient son approached Yama and patiently waited at his doors without food or drink for three days. Yama being then pleased with his earnestness agreed to grant him 3 boons. The first boon prayed for by the boy was the removal of his father's misery and the granting him of peace of mind. The second boon was the imparting of the knowledge of that fire which enables one to reach the place of perfect bliss Both these were granted but the third one was the most troublesome. *Nachiketa* begged of him to initiate him into the mysteries of the human soul. He asked whether it really exists after death? Yama declined to answer this question all at once and endeavoured to wean the child from the pursuit of this kind of knowledge. He proposed to Nachiketa that he would give him elephants, horses, gold etc. But the boy refused to accept them saying that they were all transitory and insisted upon having the knoledge of the soul. Yama is then supposed to have enlightened him on the point. This story is told in a very chaste and sublime style and it teaches one to look for things substantial and not to catch the shadow leaving the substance.

The second *valli* begins with a remarkable Shloka:—

11. There are two paths one of goodness and another of pleasure. The first one may be a difficult one to be trodden at the beginning but in the end it leads to happiness. The path of sensual pleasures is indeed pleasant

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at first but it ends in misery. Wise men follow the former.

12. Those who in reality live in ignorance but think themselves wise and bold, grope in darkness and are like the blind leading the blind.

13. A wise man realising that the soul is imperishable and only the body is subject to decay does not mourn.

14. The knowledge of the soul is not to be obtained by irrelavant talk, neither by a display of intelligence nor by the mere study of *Shastras*.

In the third *Valli* a beautiful illustration is given.

15. Understand that the soul is the occupant of a chariot. The body is the chariot, intelligence is the driver, Mind corresponds to reins. The organs are the horses. (If the chariot is to proceed safely take particular care to keep every thing in good order). In the next 7 shlokas the simile is beautifully expanded.

16. Arise, Awake, Seek the advice of worthy men. The road to progress is beset with thorns. Wise men say that treading on it is like walking on the edge of a sword. (Be discreet and cautious. Take time by the forelock. Sleep not).

17. Those courageous, enterprising and truth-seeking souls only, who realise that one Soul pervades all the beings, attain perfect and parmanent happiness, and not others.

18. Happiness falls to the lot of those who lead a pure, celibate life and who honour truth. Prashnopanishad.

19. His knowledge cannot be obtained by those who are physically mentally and morally weak.

20. It can be obtained by truthful behaviour, by leading a highly moral life and by the study of sciences.

MUNDAKOPANISHAD.

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In the Taittareya Upanishad, a preceptor has to give the following piece of excellent advice to his pupils at the end of their course in the Gurukula. This address may, to borrow a modern expression, be termed a typical convocation address in ancient India, an address which is entirely free from verbosity. It is full of common sense and practical wisdom. It is only a short but sweet form of the address.

Having taught his pupil the Vedas in a proper manner the Guru thus addresses him :—

1. Speak the truth. **सत्यं वद.**
2. Lead a life of virtue. **धर्मं चर**

Discharge your duties satisfactorily.

3. Desist not from study. **स्वाध्यायात् माप्रमदः**
4. Never forsake right deeds, true words and right actions. **सत्यान्न प्रमदि तव्यम्**
5. Never give up the path of righteousness. **धर्मान्न प्रमदि तव्यम् ।**
6. Never hesitate to perform such deeds as would lead to your or society's welfare. **कुशलान्न प्रमदित व्यम् तव्यम्**
7. Never be proud if fortune were to smile upon you **भूत्यैन प्रमदि तव्यम्**
8. Never remain without performing such deeds as would render assistance to your parents and wise men. **देवपितृ कार्या भ्यांन प्रमदि तव्यम्**
9. Revere your mother. **मातृ देवो भव**
10. Respect your father. **पितृ देवो भव**
11. Honour your teacher. **आचार्य देवो भव**
12. Treat your guests hospitably. **अतिथि देवो भाव**
13. Do such acts as would never be condemned by any **यानिअनवद्यानि कर्माणि तानि त्वया सेवि तव्यानि**
14. Imitate only such of our actions as are good and not others. **यानि अस्माकंसुचरितानि तानित्वया सेवित व्यानि नो इतराणि**

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15. Give charity. श्रद्धया देयम्

This is our command. एष आदेशः

This is our advice. एष उपदेशः

TAITAREYA UPANISHAD.

21. He who stays in the house of a preceptor, studies the Vedas, then enters the stage of a householder and does not neglect his studies, becomes happy.

CHANDOGYOPANISHAD.

22. He who has not given up bad habits, who has no tranquility of mind and who cannot concentrate his mind, cannot obtain the knowledge of God even by knowledge.

KATHOPANISHAD.

23. Every thing rests upon reason.

AITAREYA UPANISHAD.

24. Truth alone conquers and not untruth.

MANDAKOPANISHAD.

All the Upanishads are unanimous in holding that the highest kind of knowledge is that of *Brahma*—God—, and, that man can acquire that by a patient and careful study of the *Shastras* under competnt Gurus and by leading a moral life. Great importance is attached to the life a celebate—*Brahmacharya*. The theism of the Upanishads is of the highest and rationalistic nature but a discussion thereof falls beyond the scope of this booklet.

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CHAPTER II.

The Ethical teachings of the upanishads.

Sanskrit Verses:—

(1) ईशा वास्य मिदं ँ सर्वं यत्किं च जगत्यां जगत् तेन त्यक्तेन भुंजीथा मा गृधः कस्य स्विद्धनम् ।

(2) कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं ँ समाः एवं त्वयि नान्यथे तोऽस्ति न कर्म लिप्यते नरे ।

(3) यस्मिन्सर्वाणि भूतानि आत्मैवा भूद्विजानतः । तत्र को मोहः कः शोक एकत्व मनुपश्यतः ।

(4) अंधंतमः प्रविशंति येऽविद्या मुपासते ।

(5) हिरण् मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वंपूषन् अपावृणु सत्य धर्माय दृष्टये ।

(6) अग्ने नय सुपथा राये ऽस्मान् ।

(7) केनेषितं प्रेषितं मनः केन प्राणः प्रथमः प्रेतियुक्तः ? श्रोत्रस्य श्रोतं मनसो मनो यद्वा वाचं स उप्राण्य प्राणः चक्षुषः चक्षुः अति मुच्यधीराः प्रेत्यास्माल्लोकादमृता भवंति ।

(8) नाहंमन्ये सुवेदेतिनो न वेदेति वेद च ।
यो नस्त द्वेद तद वेदेति वेदच ।
इह वेदवेदी दथ सत्यमस्ति न चेदहा वेदीन् महती विनष्टि ।

(9) विद्यया विंदते अमृतं ।

(10) धीराः प्रेत्य अस्माल्लोकाद् अमृता भवंति ।

(11) श्रेयश्च प्रेयश्च मनुष्य मेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयोहिधीरो ऽभिप्रेयसो वृणीते प्रेयोमंदो योगक्षेमाद्वृणीते ।

(12) अविद्याया मंतरे वर्तमानाः स्वयम् धीराः पंडितं मन्यमानाः ।
दंद्रम्य माणाः परियंतिमूढा अंधेनैव नीयमाना यथांधाः ॥

(13) अशरीरं शरीरेष्व नवस्थेष्वनव स्थितं ।
महांतं विभुमात्मानं मत्वा धीरोनशोचति ॥

(14) नायमात्मा प्रवचनेनलभ्यः न मेधया न बहुना श्रुतेन ।

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(15) आत्मानं रथिनं विद्धि शरीरम् रथमेवच ।
बुद्धितुसारथीं विद्धिमनः प्रग्रह मेवच ।
इंद्रियाणिहयानाहुः विषयांस्तेषु गोचरान् ।

(16) उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्यधारा निशिता दुरत्ययादुर्गपथः तत्कवयो वदंति ॥

(17) एको वशी सर्वभूतांतरात्मा एकं रुपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यंतिधीराः तेषांसुखं शाश्वतं नेतरेषाम् ॥

(18) तेषामेव ब्रह्मलोको येषांतपो ब्रह्मचर्य्यं येषु सत्यं प्रतिष्ठितम् ।

(19) नायमात्मा बलहीनेन लभ्यः नचप्रमादात् ।

(20) सत्येनलभ्यः तपसाह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण ।

(21) आचार्य कुलाद्वेदमधीत्य यथा विधानं गुरोः कर्मातिशेषेणाभि समा।
वृत्यकुटुंबे शुचैदिशे स्वाध्याय मधीयानो धार्मिका न्विधदात्मनि ।
सर्वेंद्रियाणि संप्रतीष्टाप्यहि—
यावदायुषं ब्रह्मलोकमभि संपद्यते नच पुनरावर्तते ॥

(22) ना विरतो दुश्चरितान्नाशंतो ना समाहितः ।
नाशांत मानसो वापि प्रज्ञाने नैवमाप्नुयात् ॥

(23) सर्वंतत् प्रज्ञाने प्रतिष्ठितम् ।

(24) सत्यमेव जयते नानृतम् ।

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To INDRA.

O Indra !—thou Most Ancient Indra !—bridle thy wild steeds and bid them bear me accross thy great oceans.

Let the fleck and spit of salt spume fly from their quivering nostrils as they toss their tangled white manes in speeding mad race over foam—crested billows.

Bid thy Maruts attend and with storm spears of lightning and trumpeting music of thunder hasten my journey with crashing of tempest.

Let thy Winds shout and scream a glad song of freedom as they swirl and circle around me.

I would kneel at the foot of thy sacred mountains. I would rest within their purple shadows—uplifting my Soul to the Great Peace of Eternal Heights.

I would make obeisance to the Gods of the White Silence.

For they called me from afar—and my slumbering Soul awakened at their command.

Therefore I must follow, even unto the end—unto the End.

AMY DUDLEY.

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CHRISTIANITY AND THE ARYA SAMAJ.

I have been asked to write an article for the Vedic Magazine, and the subject suggested was 'Christianity and the Arya Samaj.' On thinking the subject over I have become convinced that we have not yet arrived at that point where the discussion of the general principles of Christianity could be of any great value for Arya Samajists (or of the principles of the Arya Samaj for Christians) because we have not yet sufficiently assimilated one another's general point of view to realize, as it were, what the other's religion is all about. There is however a very simple way open to us whereby we might both, Christians and Arya Samajists alike, come to understand one anothers real meaning very much better. The following pages represent an attempt to advocate that way, and at the same time to apply an important Arya Samajist principle to the case of Christianity.

The great difficulties in the way of understanding one another's religious principles are moral ones—a certain kind of naive conceit and pugnacity Perhaps conceit is too strong and offensive a term but I can think of nothing better. I mean that habit of mind which makes us assume that we possess all the knowledge of spiritual things which there is in the world and that men of other creeds are but groping about in absolute darkness. This habit of thought was normal both to Christians and to Hindus in the nineteenth century. And it was not only the small minds of the age who made this assumption, or the writers of polamical tracts which made no attempt to be fair. It was a deeply spiritually minded man, Bishop Heber, who wrote the lines.

Can we whose souls are lighted
With wisdom from on high
Can we to men benighted
The lamps of life deny ?

Even Christian would now feel that in these lines and in another expression in the same hymn, Bishop Heber has expressed himself too strongly.

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Arya Samajists will know that on their side, too, there have been truly great men whose attitude towards Christianity was exceedingly narrow, though I would rather not quote. And I am not sure that a certain contempt for the opinions of others as being 'very foolish,' 'great nonsense,' and the like, is not as characteristic of the Arya Samaj to-day as of any sect in the world. Contempt is almost always unjust, and we have both of us—Arya Samajists and Christians alike—been so much to blame in this respect that we have neither of us much right to reproach the other.

Along with self conceit, and its obverse, contempt for others, goes, both in the case of Christians and of Arya Samajists, that kind of pugnacity which will make us dissatisfied with anything less than the complete annihilation of the enemy as the aim and object of all mission work. It is certainly a common aspiration among Christians, and I have heard at least one Arya Samajist declare in a speech, that they ought not to rest until all other forms of religion in India had been "nasht kardiya."

Not much sympathy or understanding can coexist with the ideal of 'death and destruction to all opinions other than my own.'

It is rather difficult to combine conviction and enthusiasm, on the one hand, with liberal-mindedness on the other, but it ought not to be impossible. A keen but liberal-minded Anglican, for instance, will indeed *hope* that the Church of England may flourish and expand in numbers, but he will not make the sole reign of Anglicanism, or even the wide numerical expansion of the Anglican denomination, the direct aim of his endeavour. He must be an Anglican in such a way that he is a Christian before he is an Anglican and he must be ready in case of need to subordinate the interests of his denomination to his religion. But even Christianity itself is not the ultimate object of Christian loyalty. A liberal minded Christian will desire before all things that the spirit should triumph

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and 'the kingdom of God' be established. If in any respect Hinduism has grasped and formulated some truth, or developed some practice, conducive to the spirtual life of man a liberal-minded Christian will be glad to frankly recognise it, and to admit, in that respect the superiority of Hindu to Christian practice. And so he will not be out to destroy indiscriminately. He will ask himself 'Is there not, perhaps, something of God in this conception—in this custom?' before he deliberately aims at eradicating it. It is this priority given to spirit, by whomsoever and by whatsoever sect represented, over the special aims of one's own sect in the event of a possible conflict of interests which is the distinguishing mark of a liberal-minded man. One should be keen on one's own theological principles not because they are one's own but because we feel them to be 'a power of God unto Salvation'—*i. e.* a means to and expression of, spiritual life. Just as patriotism is pure and moral only in so far as it is subordinated to the love of man, so must denominational feeling, so long as it is legitimate at all, be subordinate to loyalty to the Spirit. But if this be true it follows that we have no right to make it our aim to 'nasht kardena' all other forms of faith until we have ourselves securely assimilated all those elements of spiritual life which they represent, in addition to others more peculiarly our own. And neither Christianity nor the Arya Samaj can claim to have done that. Christianity, as it exists in India to-day, does not comprehend within itself all spiritual truth in its most perfect form. It is also true that the Arya Samaj, as it exists in India to-day, does not cmprehend within itself all spiritual truth in its most perfect form. Therefore no Christian and no Arya Samajist who wills to be loyal to the Spirit can deliberately aim at the mere destruction of all religious types other than that to which he himself belongs. Along with the conviction which we rightly have in the truth of our own principles we must learn to combine a consciousness of the existence of spiritual riches as

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yet hardly discovered or realized by ourselves, and that humility which will make it possible for us to learn from men of other races and other creeds.

Let us begin, then, by considering what Christianity and the Arya Samaj stand for with a view to finding out, not what we can criticise in one another, but what we may learn from one another.

And first of all we Christians may well learn from the Arya Samaj the principle of going back to primary sources. In most of the great religions of the world we may distinguish three separate strata or factors. In the first place there is the original teaching of the Founder, or in the book or books which take the place of a founder. Secondly comes all that which is not explicitly found in the Founders' own teaching, but which occurs in the recognised sacred books of the religion. Thirdly come later developments.

In the case of Christianity the three strata are clearly marked. The first consists of the Gospels—that is to say the life and teaching of Jesus Christ himself. In the second place comes the rest of the Bible. And thirdly there are all the various doctrinal and constitutional developments—creeds, formulas, denominations, organizations etc. which, in their explicit and developed form are post-biblical. All that is Western in Christianity is tertiary.

In Hinduism, as ordinarily reckoned, we have the three stages of Shruti, Smriti, and later forms. As reckoned by the Arya Samaj we have Vedic religion as the primary stratum, Upanishads plus Smriti as the secondary, and post-Mahabharata Hinduism as the tertiary formation.

It is the great principle of the Arya Samaj that tertiary developments have been a source of corruption and degeneration to Hinduism. The teaching of Dayanand was essentially a call to return to primary Hinduism, or the Vedic religion, with a certain more qualified recognition of Smriti as an exposition and explanation of the primary and more essential factor.

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If we apply the teaching of Dayanand to the case of Christianity we reach the principle of 'Back to the gospels; back to the teaching of Jesus Christ himself.' What will interest Arya Samajists will be primary, not tertiary Christianity. Arya Samajic Christianity will be gospel Christianity.*

The kind of toleration and co-operation at which we are aiming must involve some kind of respectful recognition of one anothers' Shruti. We are taking it for granted now—are we not?—that neither modern Christianity, nor the Arya Samaj, nor any other form of Hinduism, as any of these exist at present in India, is perfect. Each has something which gives it some special claim to respect, and each refers to its own Shruti as the source from which its good has been derived. Of course Hindus will assign the highest place in their own reverence to their own sacred books, but there is no reason why they should not also recognise the Bible (or, if they are Arya Samajists, the gospels). Of course for Christians the Bible must come before any Non-Christian book, but there is no reason why a place, in practice as well as in theory, should not be found for the Upanishads. I would therefore seriously wish to propose the formation of an informal League for both Hindus and Christians the adherents of which shall feel themselves pledged :—

1. To aim at the purification of religion in India by going back to the original forms of religion (Hindu or Christian as the case may be) in preference to later developments and to endeavour to carry out primitive ideals in common practice.

*[*Note.* This does not actually follow with logical necessity from Arya Samajist principles. But I put it to Arya Snmajists that they as a matter of fact do regard the history of Christianity analoguously to the history of Hinduism as a history of degeneration. And if so, real, essential Christianity will be for them the Christianity of Jesus Christ himself].

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2. To advocate the use of passages from the Gospels at Havan and of passages from the Upanishads at Chaistian services.
3. To endeavour to restore the principles of the simple life, especially in schools, and to resist the spread of luxury and materialism.

Are Arya Samajists prepared to go as far as this? It is commonly thought by Hindus that it is the Christians who are narrow while they themselves are the liberal-minded. Well, it may be so. The real test, however, is practice. There are Christians who do advocate the use of the Upanishads. Passages from the Upanishads have been read, along with passages from the New Testament, in the services of Bishop's College School, Calcutta, and it is possible also elsewhere. If we could once establish the custom of making a common use of one another's scriptures the subject of 'Christianity and the Arya Samaj' would be taken out of the sphere of barren discussion and brought into much closer relation with life. Magazine articles on similar subjects are by no means uncommon, but they are of little more than literary interest. To read any exposition of Chaistian principles from my pen would be of little value to Arya Samajists. But to hear, as soon as the last 'Shantih' of Agnihotra had been chanted, one day a passage from the sermon on the Mount, one day the parable of the Good Samaritan or of the Sheep and the Goats, another day the story of the Prodigal son—that would be much. In this way Arya Samajists would gradually come to understand the teaching of Jesus Christ directly from Jesus Christ himself. They would no longer need Western teachers to explain to them the message of the gospel. Their own Acharyas would meditate upon the gospel and expound it to their pupils. They would at last *discover* the gospel; they would see it and realize it for themselves. Such a course would be thoroughly in conformity with Arya Samajist principles. For the Arya Samaj believes that the gospels rest ultimately upon the original revelation of the Vedas, and also that that revelation has been partially lost or obscured in India owing to the degeneration which set in from the time of the Kuru-Pandava war. Will they not therefore welcome the possibility that a note or element in the Vedic revelation, seen more than eighty lakhs of years ago and temporarily lost in India, may have survived in Galilee and found a herald in Jesus Christ, true Acharya not of Christians only but of Arya Samajists also?

REV. R. G. MELBURN.

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LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

CHAPTER VII.

The Man His Mission and His Method.

SECTION I—THE MAN.

The greatest sage that lived and preached in the last century was a type of a perfectly developed human being. No power of his, either of body or of soul had been neglected. All had been awakened, strengthened and developed to their utmost capacity. An ADITYA BRAHMACHARI, Rishi Dayanand was the personification of bodily power, of mental vigour, of moral strength and spiritual development. With his tall erect figure, over six feet in height, his naked body which showed to advantage his well-knit and fully developed muscles, his broad and expansive forehead, the singularly perfect symmetry of his frame and with his built that showed itself full of unusual activity and vigour, Dayanand appears to us as the type of the BRAHMIN that lived and flourished in the days of the glory of this glorious land. That body which had been developed to its perfection after passing through a thousand and one processes of education, provided the great Rishi with a constitution that could put forth an amazing power of resistance, a constitution that could patiently bear all the inclemencies of weather, ay, the constitution that could defy nature itself. When ordinary men shivering with cold in rooms within rooms covered themselves with heavy quilts and warm blankets, Dayanand all naked slept comfortably on the friendly bed of the sands by the banks of the sacred Ganges. When the worldly-wise men, fearing sun-shine, left not their houses, Dayanand, bare-footed and bareheaded, wandered in search of his beloved object under the scorching heat of the summer sun. He could bear every trouble with ut most ease. Even as the Alps had no existence for Napolean, so the high Himalyas disappeared before the great energy that Dayanand could put forth. Verily upon that body

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Dayanand could draw at any time and under all circumstances. The bill of a sound banker is always honoured and so the Rishi's body in response to a call from that wonderful master prepared to do with the greatest speed all that it was commanded to perform.

Sardar Bikrman Sing once conversing with Rishi Dayanand showed himself rather sceptical about the powers that BRAHMACHARYA can confer on its devoted votaries. Dayanand at that time merely stated that all SHASTRAS with one voice declared that a BRAHMACHARI possesses wonderful powers. This, however, satisfied not the sceptical SARDAR. In the evening of the day Dayanand at the time when Sadar had got into his carriage ready to go out for a drive, stood stealthily behind the carriage and stretching forth his strong arm, clinched a wheel of the carriage with his iron hand. The sardar and his syce ignorant of the fact, urged on the horse to move. But the lashes and whips of the groom proved utterly useless. The horse inspite of his best efforts moved not an inch. Behind looked the sardar and was surprised to see Dayanand holding fast his carriage. With a smile, said the Rishi " Here is an experimental verification of the statement of the Shastras ? (1) Verily BRAHMCHARYA is the source of great physical strength. Dayanand who by nature had a large heart, used this great physical strength for the benefit of those who stood in need of his help. On one occassion, passing by a road he saw a poor cart-driver belabouring his oxen because they were unable to drag the cart, which had unfortunately got stuck in mud. Vexed was the poor driver and more vexed the dumb creatures Dayanand felt for both. Asking the driver to move aside, he quietly removed the oxen and himself dragged that cart loaded to its utmost capacity, out of mud. (2).

With a body strong, healthy and gigantic Dayanand had an intellect at once bright, clear and penetrating. With

(1). Sir Lajpatrai's Urdu " Life of Swami Dayanand." P. 455.

(2). Ibid.

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the subtelties of metaphysics and niceties of logic he was thoroughly familiar. The sophistries of his opponents never succeeded in confounding that fine debator. With a wonderful ease he exposed all their fallacies and errors. There was nothing so hard as his intellect could not grasp. With the mightiest problems of life he could grapple with much ease and comfort. Where ordinary men were confounded and confused, from there Dayanand came out with such facility and readiness as have excited the admiration even of his bitterest enemies. This power of comparing, judging and reasoning. Dayanand had great scope to use. His was a memory that falls to the lot of very few. Easily he remembered all that he was taught and long did his memory retain what it once learnt. It was this wonderful memory which enabled Dayanand to give quotations after qotations in support of his statements. Verily Dayanand's memory was a great store-house of learning. Prof. Max Muller tells us that Dayanand remembered all the four Vedas by heart. Possibly he knew much more by rote. Babu Mathra Prashad, the late secretary of the Ajmere Arya Samaj stated that the Swami cited the authorities in support of his Veda Bhashya almost always from memory. (3) Such a memory was a necessary complement of his keen intellect and powerful imagination. His was an imagination primarily like the imagination of a great and successful military commander. Even as Emperor Napoleon could with the help of his powerful imagination survey the resources of his enemies and plan the plan of meeting his opponents successfully, so could Rishi Dayanand look through the power of those who came to discuss with him and devise the plan of meeting them in the intellectual warfare. Often, his opponents were struck to see him anticipating their questions and their line of argument. Inspite of this, his imagination

(3). The writer was told the fact personally by Babu Mathraprashad at Ajmere in the year 1903.

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was not without a true poetic touch. Though Dayanand has left us very few pieces of his composition and though his prose writings are full of logical accuracy and mathematical calculations, yet we have every reason to believe that if Dayanand had devoted himself to poesy he would have proved himself to be a first-rate poet. The story of a Pandit asking Dayanand to compose Shlokas like those of Bhagwat and Dayanand's extempore attempt on a homely subject need hardly be repeated here. (4).

When we look upon his mind as a whole, we find it a mind capable of acquiring proficiency in every branch of knowledge. Undoubtedly, Dayanand had a versatile genius. His attainments were also every way worthy of his native ability. True it is that Dayanand was not a linguist that unlike Raja Ram Mohan Roy he was familiar with no language but Sanskrit, but in his own sphere he had perfect mastery over every subject. The world had not seen such a profound scholar of Sanskrit as Dayanand for several centaries. He was thoroughly familiar with every science which is treated in the various books of that rich and luxuriant language. In one book he tells us that after careful study he holds nearly 3,000 books to be authoritative on various subjects. No doubt then that Dayanand had read books which may be calculated at least at twice that number. Grammar he had studied with Rishi Virjanand the greatest grammarian then living. To familiarise himself with the niceties of Nyaya he had sat at the feet of some of the greatest masters of that science. All the mysteries of Yoga had been revealed to him by Bhavani Giri and Ganga Giri. The other Darshnas he new perfectly well and the Upanishads he had studied most carefully. The Vedas he knew by heart and understood every word contained therein so thoroughly and well as to excite the envy of the greatest Sanskritist.

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(4) The Subject was a conversation between shoes and the Kharavas (Indian wooden shoes)

(5) Bhranti Nivaran.

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Jyotish (astronomy) and Ganat (mathematics) he could handle with greatest ease and facility. His many prescriptions collected by the late lamented Pt. Lekhram prove him to be a physician of no mean order. The plan that he suggests for building houses shows him to be familiar with engineering. His scientific interpretation of Veda Mantras brings out clearly his thorough acquaintance with a vast number of useful sciences and arts. Thus Dayanand, a scholar of high order, had not neglected minor and meaner arts. His recitations and reading with proper emphasis and right intonation, accent and exact modulation induced many a learned enemy of his to stand stealthily behind him to pick up that beautiful way of doing those things. Music, that mover of hearts and controller of passions too, was known to Dayanand. (7) Often would he chant Veda-Mantras in various tunes to the great pleasure of those who were his companions. Eloquence, whose powers can charm the soul, was at the beck and call of the Rishi.

So able, so great, Dayanand was not contaminated by pride. He was humility itself. "Dayanand" said some one "you are a Rishi." "Ah," replied the Swami, "you call me so because in this age flourish not the Rishies of old. Had I lived in the time of Kanad I would have hardly been put in the category of good Pandits." "Are you God or God-inspired?" asked A.O. Hume. "Neither" said the Rishi, "I am a mere servant of His," (9) The humble soul of the Rishi, the soul that was altogether free from *Ahankar*, worked on vigorously without a desire for the fruit of his labour. His was a labour of love labour done with *Nish Kama Vriti* Inspite of his successes in religious discussions he never thought too much of him-

(6) See the Sanskar VidhiGrahastha Ashram.

(7) See the footnote at P. 203 of Swamiji's Life by Ram Bilas Sharda.

(8) See Lala Lajpatrai's Life of Swami Dayanand P. 129.

(9) The answer was given to a letter of Mr. Hune in connection with the Swami's Veda Bhashya.

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self. To him Shastrarth was not for victory or defeat. I was a means to arrive at truth. (10) Looking at thing from that point of view, he always entered the lists mo calmly and quietly. Self-possession was one of his great est virtues. In the hottest discussions he betrayed not im patience. Abuses were hurled upon him and in return h used not a severe word. He stood all serene and calm Verily, Dayanand had risen superior to *Krodha*, th great fault which so often mars the character of a man But be it remembered that Dayanand's calmness was no a shallow thing. Behind it was an enthusiasm—a deep an zealous feeling for his cause. And in support of this caus of his, he showed, when necessary, that rightful indigna tion which is such a powerful instrument in the hands o a proper person to serve the cause of virtue, ay, the indig nation, for which the immortal words of the Vedas direc man to pray unto Rudra.

His moral courage too is worthy of admiration. Le any body be annoyed with him, he would not compromis his position. Nor would he, in deference to some body's feelings, ever do a thing in privacy which he may have t retract in public. When asked by a clergyman to dine wit him, he refused point-blank to do so. At Dehra Dhun he left a dinner untasted because it had been cooked by a woman of a very low birth. (12) On the other hand when a Bairagi brought dinner to him, he gladly took from him. In the same way when some body told him that he could not carry to him *Kacha* food, Dayanand ordered him to carry the thing without taking into consideration those trifling matters. At Tehri he refused to dine at his host's who was a flesh-eater. Yes, Dayanand did what he thought right, caring not if some one took offence with him. No wonder that Dayanand who in early life

(10) Such was Dayanand's own opinion as expressed to friends.

(11) Compare the opinion of 11 Penseroso in the Theosophist o February 1882.

(12) See the Vedic Magazine Vol. I No. 7. P. 27.

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had broken all ties of family relation-ship *fell not* in love of any. "Moha" could not mislead him.

Simple, unassuming and unostentatious, Dayanand was a man of very few wants. He lived often on the coarsest diet and for a long time wore no cloth excepting his *Langota*. Even at the time when he could command lacs, he never went in for dainties and luxuries. His was a life of "plain living and high thinking" Such Dayanand, so simple and plain, could never fall a victim to love of wealth. No doubt, he raised large sums from Rajas and Maharajas. But this money to him was a means to a certain end. It was used in a thousand ways for the benefit of mankind. This shows Dayanand to be a Sanyasin of the kind described by Manu (13) Caring not for his comforts, having no attachment with worldly things, much superior to *Lobha*, Dayanand was able to do his work selflessly and fearlessly. Verily his life was a great Yajna—a sacrifice in more than one sense.

Dayanand's purity, however, commands our highest admiration. He was pure in thought, pure in word and pure in deed. Whatever his bitterest enemies have to say against him, none dare doubt the purity of his character. He lived a life of a strict Brahmacharin and Brahamchnarya conferred upon him great and vast powers. Women he never allowed to approach him. Once when at Bombay some ladies saw him in desire of male issues, he said that he was not from amongst those Sadhus who could give children to women. (14) At Lahore (15) and at several other places he advised ladies not to attend his lectures, but rather send their husbands to hear him. When through mistake some ladies entered his apartment, he took exception to their behaviour and ordered them to be off. The servant was reprimanded and advised to be more careful

(13) Manu, II. 6,

(14). See P. 122 of Ram Blas Sharda's Life of Swamiji.

(15). See P. 353 of Lajpatrai's Life of Swamiji.

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in future. (16) A Brahmacharin himself he advised his followers to be strict Brahmacharins. Everywhere he laid greatest possible stress on social and individual purity. Connection with prostitutes he denounced in unmeasured language and a sensual regard for beauty was to him a mortal sin. He was also very strict in taking food and drink. His food was "*Satvic*" and his drink consisted of pure water and milk. He never used intoxicating drugs that are a bane of the myriads of Sadhus in India.

The secret of Dayanand's success in conquering self was ardent and earnest prayer. Once when asked how he could conquer "*Kama*" that grossest of passions, he replied, it is not a great thing. Think not, speak not of evil, shun it altogether. Whole day long let your mind be busily engaged in thinking of God and your heart long after him. *Kama* then will trouble you not." Yes, Dayanand was ever prayerful. Being a Sanyasin he was under no obligation of Shastras to perform the daily duties—like Sandhya and Havan, yet however, he never-not even on his death bed-neglected to pray at the proper hour. His prayer was not a formal heartless prayer. Nor was it a feverish agitation of mind. It was a silent, calm and at the same time fervid prayer due to the realisation of the Divine Power. It was this realisation which enabled him to state in the Satyarath Prakash that God's existence cognition can be proved by Prataksha Pramana (direct cognition). In search of immortality Dayanand had left his house and in its search he had met Yogies of the highest order. He had been taught that immortality was impossible unless one realised the Divine existence. Accordingly he worked in that direction and arrived at his destination by the path of Yoga. Sitting in Samadhi for eighteen hours to gether, (17) Dayanand was called a

(16) P. 861 of the Life of Swamiji by Pt Lekhram.

(17). See the Dayanand Dig Vijyarka.

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perfect Yogi and an Avtar of Jar Bharta. (18) Yes he had Yogic powers, undoubtedly very many of them. But the man possessed of true spiritual insight never went in for abusing these powers. The so-called spiritualists of Europe, most of whom are as far from true Yoga as the uncivilised people of Africa from the elements of reading and writing, use their whole time in working upon the immagination of their bretheren. Instead of walking themselves on the right path and leading others on to it, they merely spend their energy in confounding and confusing the brains of others. Swami Dayanand never showed any body any Sidhi (wonderful feat) of Yoga. He considered it a sin. To this effect he once wrote to Col. Olcott. (19) He well knew that the people of the world were more sight-seers than serious students. He was ever prepared to initiate into the mystries of that wonderful science, all those who were determined to learn it. (20) One thing more, Dayanand, a true Yogi himself, exposed all those tricks for which some men go in, in order to deceive and rob their fellow-brethren. He asserts that a Yogi cannot break the Laws of Nature—for they are the immutable Laws of the High and Holy God. (21).

Such was Dayanand—a type of a perfectly developed man. One of his biographers compares him with the sage and saint whom the Word Divine differentiates from ordinary mortals by conferring upon him the epithet of "*Dhin*" .Another speaks of him in the following strain :—"A most winning sweetness ran through his life. In his leisure hours, when his friends came to consult him about their difficulties of life, what a joy was imparted by the innocent expression of his face and that merry peal of laughter He sat there like a patriarch, checking enthusiasts in their wild

(18). The Dharma Divakara of Calcutta Vol. 1 No. 8 pp. 124-127.

(19). The letter is dated 14th July 1880.

(20). *e. g.*, Luxmanrai Hari.

(21). The Satyarath Prakash. 8. 219.

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career apportioning responsiblities among different defaulters, luminating, by his valuable suggestions, all those dark problems which perplexed his audience. Art, knowledge, craft, trade, questions of the world, in short, every thing that refers to man interested him.....His large heart burst within him on seeing the grief of the orphan, the misery of the poor and the degradation of the fair sex. He lived for them, worked for them and that gives the true measure of the depth of his piety, pity and the extent of his charity."

Dayanand, therefore, was not an ordinary mortal. He was undoubtedly a Saviour, a redeemer a hero and a hero at all points. 'Cant,' that most detestable thing, he had none of it. Hypocrisy and heroism are contradictory terms. Sincerity makes a hero. A hero without sincerity cannot exist. And Dayanand was pervaded by 'a deep great genuine sincerity.' Through this sincerity he was devoted to his work with a singleness of purpose and fullness of heart. Through thick and thin did he remain true to his cause. Come what may he would budge not an inch from his position. Suffering he saw in all its forms and rose superior to it. Men would pour down a shower of stones on him and he would calmly bear it. Threats of death had no meaning for him. Nothing, absolutely nothing, could shake him in his purpose. Ah ! he was endowed with constancy, the gift of Heaven.

Sincerity taught him to suffer patiently. It made him altogether indifferent to his personal ends. "After name and fame he hankered not, for pelf and power he cared not." He practised self-abnegation and preached self-sacrifice. " Be not satisfied with your own good alone,but seek your good in that of others," was his motto. (22) And to this did he conform his practice. The Mahantship offered by the proprietor of Okhimatha (23) was not accepted and

(22). The Ninth Principle of the Arya Samaj.

(23). See The Life of Swamiji by Ramblas Sharda P. 17.

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the offer of the Gadi of the richest temple of Udaipur peremptorily declined. (24) And why ? For it would have made him rich by making the world poorer. It would have sacrificed the common weal for Dayanand's benefit. It would have only served to keep the world in ignorance for ages to come. This was repugnant to Dayanand's spirit. " You shall be declared Nishkalank Avtar, Dayanand, if you cease to critise idolatory" such was the inducement offered by the Puranic Pandits. " Blasphemy," said Danyanand, " I want it not. The good of the world I want, not my fame." (25) Yes he ever hated big titles and high-sounding ephithets. Once it was proposed to make him Patron of the Samaj. "No," said Dayanand, "no, this will bring trouble on you and reduce our Samaj to the position of so many new sects. It will introduce Gurudom in the Samaj. I want neither a new sect nor Gurudom." " Be then our Parama Sahayaka (supreme supporter)" said the members. " Neither " rejoined the Rishi. 'God is your Parama Sahayaka." " Replying thus he left his name free from Kalank (blot) for ever and for ever more.

Closely allied to his sincerity was Dayanand's love for truth. Dayanand loved truth above all other things. A mere glance at the principles of the Arya Samaj would show Dayanand's regard for truth. In all of them, both directly and indirectly, does he teach us to be truthful. Nor is it that he preaches only by precept. Dayanand was a thoroughly practical man. His own life was one great attempt to arrive at the truth and to hold fast to it. Once he tore open a corpse floating in the Ganges to see if the book that was in his possession contained a true description of anatomy. (27) In search of truth, he entered a very thick jungle on the banks of the Narbada and boldly

(24). See P. 560 Pt. Lekhram's Life of Swamiji.
(25). See Pt. Lekhram's Life of Swamiji P, 899.
(26). Ram Blas Sarda's " Life of Swamiji " P. 20.
(27). See P. 898 of the Life of Swamiji by Pt. Lekhram.

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passed through it though his body was torn by prickly shrubs. To know the exact truth about Yogis and their powers he wandered far and wide throughout the country. On account of his regard for truth, he was prepared to acknowledge his mistakes if any. In his introduction to the Satyarath Prakash, he states that in case he was convinced of the wrongness of any statement of his, he would correct it most readily. Once while preaching at Moradabad, he pronounced a certain word wrongly. On this a boy told Swamiji, "Swami, you have pronounced this word wrong." "Yes, I commited the mistake" said the Swami. When the boy, not satisfied with this, persistently began to repeat his statement, Dayanand said, "I acknowledge my mistake. Why do you continue to play your boyish pranks?" (28) It was this same love of truth that made Dayanand recount faithfully all the virtues and vices of his early life in a lecture delivered at Poona. Loving truth himself, he wished others also to pay homage at its altar. When Gopal Rao Hari, the editor of the "*Dayanand Dig Vijyarka*," made some wrong statement in his paper, Dayanand on knowing it at once despatched a letter to him to correct the statement. (29) Lover of truth he indifferently saw the Theosophical Society breaking away from him, Munshi Indramani turning a traitor and several others deserting him.

His sincerity and love of truth made him confident of his ultimate success. That 'Truth triumphs,' he fully believed. His confidence in his mission produced in him great optimism which sustained him at all crises. "You will soon turn a Christian" said a clergyman exultingly. "I? I shall never," replied Dayanand. "In a short time you will find thousands of Christians accepting Vedic religion." (30) The Brahmos too thought that Dayanand could

(28) See p. 875 of the same.

(29) The event took place at Farakhabad.

(30) See the Vedic Magazine Vol. II, Nos. II 12 p. 27.

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not prosper, unless through their help. But sadly were they disappointed to see his indifference to every thing but his own mission. The Puranics did not wish him success. Every nerve was strained to malign him, every effort was made to descredit his mission. But in vain. "He is a Christian missionery in disguise" said some. "He is a spy," said others. But Dayanand, devoted whole heartedly to his work, had no time to attend to these things. On he went with his work sustained by his never—ceasing faith and untiring zeal. That unconquerable will, that sturdy optimism would falter not, fail not, come what may. It was through this hopefulness that 'alone he raised his voice in assemblies where not one heart was ready to cheer him and back him with a "well-done," where thousands were stirred by the devil to bring him to grief and sorrow." Wonderful confidence this! Wonderful the faith! Thousands it has inspired to press on till the goal is reached. Millions it has sustained in their zeal and enthusiasm. To thousands it sends out a ray of hope in the darkest hour and 'many a forlorn and shipwrecked brother' hearing of it 'shall take heart again'

Dayanand, faithful to his mission, true to his work, was never prepared to compromise his principles. Undauntedly would he preach them, fearlessly teach them. "Shall I strive to please the Maharaja of Jammu and Kashmir or shall I strive to carry out the mandates of Ishwar—the Sovereign of sovereigns-embodied in the Vedas?" (31) does he pertinently ask. He would strive to please Ishwar—not this man nor that man. From the king down to the beggar all are to be told the truth, be they pleased or not. The mighty Raja of Jodhpur is to be rightly rebuked, His minister is all-powerful. But the power of the minister fails to daunt Dayanand. In his very presence the follies and foibles of Islam are exposed. He threatens the Rishi,

(31) For the letter see Pandit Lekhram's life of Swamiji p 864.

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but to no purpose. The princes of blood at Jodhpur are not what they ought to be and this pains Dayanand. At once in his style so simple, so pathetic, so gentle and so full of sincerity, he addresses a letter to Partab Singh and asks him to show it to Babaji. (32) He pays a visit to the Rev. Scott in his Church on Sunday evening and the Rev. gentleman requests him to address the audience. On he ascends the platform and in that place full of zealous Christians, he bodly criticizes Christianity. (33) In a temple overflowing with devotees, standing on a piece of stone, Dayanand, in his stentorian voice, declares the piece of stone under his feet to be noway inferior to the idol to which the devotees made obeisence. (34)While residing in the house of Nawas-Shah at Lahore, he, in his presence, preached against Islam. "Dayanand," whispered some one, "if you do like this, none will even end a house for you." "I care not for this," replied the Rishi. "I am not prepared to sell my faith for the comfort of sleeping under a roof. I shall preach the truth however much I may suffer." (35) Yes, he cared not for suffering. Suffering was welcome to him. A Kshatrya draws a sword against him, ordering him to refrain from criticising his beliefs. But the sword of a Kshatrya is unable to shut the mouth of that mighty man. "You are a Kshatrya," says Dayanand, " well then be true to yourself. Kill me I am a Brahmin. I shall be true to myself and shall continue to preach the truth, inspite of your sword." Saying this he went on with his discourse. (36) And this was not once only. On every critical occasion the Rishi

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(32) Pandit Lekhram's life of Swamiji p. 864

(33) Introduction to it by M. Munshiram.

(34) The anecdote refers to Poona The writer learnt it from Mr. Shrinavas Rao Karpoor B. A., L. C. E. at Hydrabad (Sind) in June 1911.

(35) See the Life of Swamiji by Lala Lajpatrai P. 365.

(36) It refers to the well-known Karnwas incident whose various versions are given in Pandit Lekhram's Life of Swamiji.

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proved himself a bold denunciator of falsehood and an honest preacher of truth. When at Barriely, he, one day to the great joy of some Christian officers present, delivered a lecture against the Puranics. But when Dayanand noted the joy dancing in the eyes of the white men he changed his subject and led an attack on Christianity. The officers felt this rather too keenly; the morrow came and the banker at whose house Dayanand was putting up had to go to see the District Magistrate. "Tell your Pandit to soften down his criticism, else he would come to grief." With the message the man attended upon the Rishi. In a half broken language he gave it out with great difficulty. Dayanand heard it silently and in the evening of that day delivered a lecture on 'truth.' In the course of his lecture the Rishi remarked, " People say, 'speak not truth for the Collector becomes angry, the Commissioner is annoyed, the Governor grows wroth' O, let the ruler of the three worlds get angry. Truth I will speak. My soul is immortal, Let any who likes take this body." (37) Verily attachment Dayanand had none. Not for his life too. Let then life depart, but with truth he would not part.

Fearless, dauntless, Dayanand hated every evil with all the hatred that he could cammand. Hating evil, he hated not its perpetrator. Wonderful was his magnanimity. How often did he save those who had wronged him. He had in his hands the note in which the plot for poisoning him was clearly hinted at. But the Rishi thought it below his dignity to proceed against the culprits. Quietly he tore the note. (38) A constable, who admired him, got some one who had troubled the Swami, punished. The Swami did but ill brook the news. (39) At Kashi, a Brahmin gentleman brought to him pudding that had been poisoned.

(37). See Introduction to the Life of Swamiji by Pt. Lekh Ram.

(38). The note was written by an Acharya of Gosaen sect and given to Swamiji's servant who was hired to poison him.

(39). The incident refers to Anupshahar. The name of the constable is Sayyid Mahomed.

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" Eat of it first yourself " said Dayanand who could see through the things owing to his Yogic powers. The Brahmin refused. With his usual thunder Dayanand fell upon the Brahmin. Half dead was the assassin with fear. His looks grew all pale. " Let us send for police " said a friend. But Dayanand " who came to the world to make men free from meshes of ignorance and not to send them to prison," at once rejected the proposal. (40) He severly rebuked the members of the Farkhabad Samaj, for getting their 'enemies' punished by a court of law. (41) These are but a few instances of the magnanimity of the mighty master. If we carefully study his life we find it but one great sacrifice. Verily, Dayanand breathed, lived and died for mankind. No wonder then that he blessed them that cursed him, favoured them that did him wrong, laboured to improve them that threw thousands of obstacles in his way. Yes, Dayanand forgets and forgives all personal injuries. A right sort of Hero he—where shall we have his equal in magnanimity ?

The magnanimous Rishi, he is the proper man who can attract others. His figure stately, his eyes eloquent, his voice charming, Dayanand was simply irresistible. Even his enemies succumbed to his magnetism. Men came resolved with the dire purpose of doing him to death, saw him from day to day passing all alone in the dusk of the dawn, but dared not approach him. Their resolution failed them, and directly did they confess their fault. (42) The hired assassin-even he the most diabolical creature—could not hold the secret within him. Out came it rushing. (43) The proud Rajput found his wavy sword useless before the sweet vibrations of his voice. (44) The confirmed atheists

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(40). Swamiji's Life by Lekh Ram P. 876. (41) Same P. 874.

(42). As an illustration may be quoted the story of the 4 hired assassins who watch Dayanand from day to day on the Valkeshar Road, Bombay.

(43). Swamiji's servant hired by Chimanlal Maharaj.

(44). Refers to Kar - incident. ... Life of ...

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who had faith in none, found their hearts melted by a mere look of his. Mahatma Munshi Ram on entering the lecture hall at Barriely and seeing the face of the Rishi, had half his doubts scattered to winds. Seth Luxami Narayan with the important message of the Commissioner, hanging on his lips, dared not approach that Rishi. His friend, an atheistic gentleman, came to his help. But when he was in the presence of the master, he found himself unable to perform his office. With great difficulty could he only say :—"Sire, Seth Luxami Narayan has to say something to you." (45) To Col. Olcott, Dayanand appeared strikingly handsome ; tall, dignified in carriage and gracious in manners ' and he ' made a very strong impression' on his imagination.' Madame Blavatsky considered his personal appearance' to be ' striking' and thought that he bore a ' charmed life.' The editor of the "Unity and Minister" found himself "deeply affected by seeing him" and considered "his granduer no way inferior to the grandeur of a king." He along with other Brahmos ' heartily revere the great Swami.' (46).

Such, dear reader ! Was the mighty Rishi of the 19th century. Such was the greatest Indian Reformer after Shankar. He was amongst the mortals not in vain. He had a message to deliver to man—a message full of hope and faith—a message for making man happier, better and nobler. In feeble words, try I to convery to you his message. Mind not, friend, my feebleness and weakness. Attend to the magnitude of the message, keep before yourself the greatness of him who was entrusted with the work of carrying the word to us and be prepared in solmenity and seriousness to hear the message, to assimilate it and to act upto it. Yes, assimilate and act upto it, for by so doing alone shall you and yours be happy; by so doing shall the world come nearer the Millennium.

(45). M. Munshiram's Introduction to Pt. Lekhram's Life of Swamiji.

(46). See the Arya Patrika 14th December 1897,

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YOUNG INDIA AND CHRISTIANITY.

To *The Editor of the Vedic Magazine*,

DEAR SIR,

Under the above title amid your "Editorial reflections" there appeared certain paragraphs which challenge some reply from the Christian stand point. It is said "We cannot conceive of a worse fate for young India" than that it should turn towards Christianity. I will not ask your indulgence to allow me to answer the whole contention but only to reply to the reasons there used in support of it.

These were (1) that Christianity has never lost the exclusive character that it possessed as originally a Jewish sect (2) that it has "always stood for the colour bar, for race domination and for political ascendency."

With regard to the first point surely there is a little confusion of thought. There is always, alas! a gap between what any great religion stands for and the conduct and practice of its adherents and more particuarly of those who are known outside as its adherents. And to compare one's own principles with the other man's practice is an old controversial trick that should by now have been sufficiently exposed. Now, no sane man would for a moment contend that the Christian Scriptures, or the Christian Faith in any of its anthoritative forms, has stood for the colour bar, or indeed for any of those things of which it is here accused. The life-work of its first and greatest missionary, Paul of Tarsus, was that of successfully resisting the attempt of the Jewish converts to keep it a racial religion. "Christians," he cried, "have put on the new man...after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all and in all" (Epistle to the Colossians C. III V. V. 10, 11.) And far from remaining a Jewish

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sect it has welcomed and been enriched by the best in Greek, Roman and Teutanic civilizations. That Christian practice has failed to achieve its own high ideal we all sorrowfully admit. But for religion to succeed it must be willingly accepted; and to succeed in the matter of breaking down colour prejudice means a long and arduous fight with one of the most stubborn and unyielding of natural tendencies. After all, humility alone forbids us to throw stones at one another in this matter. No doubt the Vedic Religion "abolished distinctions based upon birth." But that too is an ideal that has conspicuously failed in practice.

Secondly, race domination and Christianity have, in no sense, any *essential* connection with one another. Their present relationship is accidental. For the first few centuries of its existence the Christian religion was politically proscribed and had no distinctive racial basis at all. Later on, in the 5th Century and onwards, the Catholic Church was the one force that to any extent tamed and disciplined the barbarian hordes that flooded and domi nated the Roman Empire. That the process was not more complete is due to the fact that these races whose descendents now dominate Europe did not accept Christianity in its fullness. And as for Christianity and modern coloured races, India of course excepted, the choice has invariably lain between the race domination of the peoples professing Christianity and acquiescence in a lower and degraded form of civilization. The Aryan invaders of India were faced by the same problem and they answered it in the same way. Race domination and political ascendency are assuredly due to the natural qualities of races and have no more essential connection with the Christian faith than chalk has with cheese. It is, therefore, useless, as an argument, to say that "no cloured race that has accepted Christianity and renounced its past has become politically independent" without proving first the probability of their attaining that independence had the new religion not

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been accepted. And apart from the fact that the Christian religion does not ask a race to abandon any thing that is really valuable in its past, surely such loose statements as that just quoted can carry no weight with thinking men.

Further, you say, sir, that you think the white races have made political progress "inspite of Churchianity miscalled Christianity." It is difficult to know quite what the opprobrious term is meant to imply, but the influence of the Church on political progress in England is undoubted. To take one instance out of many. Maitland, no friend of Othrdox Christianity and admittedly one of the most impartial and able of English historians, says of the Anglo-Saxon period :—"Gradually by conquest greater kingdoms are formed, at last the English kingdom. The way for this was prepared by the acceptance of the Christian faith and the organization of an English Church" (Constitutional History p. 56). Conversion to Christianity at the hands of foreigners (Theodore, organizer of the English Church, was a Cilician of Tarsus) was not suicidal from the purely political stand point; on the contrary it was powerful means for the unification of the English people. Christians may, therefore—and Indian Christians in particular—be pardoned if they believe that what has happened once will happen once again.

P. N. F. YOUNG, M. A.,
(St. Stephen's College),
Delhi.

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OUR LIBRARY TABLE.

Vitindra-Mata-Dipika or The Light of the School of Sri Ramanuja (translated into English with notes by A Govindacharya Svamin C. E., M. R. A. S. etc.)

This is a handy volume, nicely printed with a beautiful get up, The author's aim is to present Visishta—'dvaitá Philosophy and religion in the English garb in order that it may be widely read and appreciated. In the preface he hás tried to defend it against certain objections such as the lack of Ethical conception of God in the Vedanta. Our own opinion is that the preface affords far better informing and enlightening reading than the contents of the book which are garbed in confusing and unphilosophical language. If the author had attempted a different volume with the avowed purpose of giving the main ideas of Ramanuj's philosophy in the light of Modern knowledge, using the exact technicalities of Modern Psychology and Philosophy, he would have benifitted, in the real sense, the class of people for whom he seems to have laboured in this volume in vain. The present volume as the author anticipates in the preface, is, owing to the strictest fidelity to the original Sanskrit, lacking in clearness. What need of "strictest fidelity" at the cost of clearness of thought.

Besides this, here and there in the body of the book we find ideas which defy *sense* and make a very ridiculous reading. For example on page 82, 83 we find a *Geographical* description of the Jambu-Dvipa. Boundary lines are marked by salt-sea, Syrup-sea, Liquor Sea, Ghee-sea, curd-sea, Milk-sea. We can not imagine what the author aims at by including this Chapter in his book and what enlightening influence it can have on the minds of those who seek to know something about Ramanuja's Philosophy. We confess, we were none the wiser by reading it. The characteristics common to Soul and God are counted as :— Interiority, Cognoscitiveness, Spiritness and Agency.

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Further *Interiority* is made to convey the idea of self-luminous—all are obscure terms unfamiliar in the language of Modern Psychology and consequently confusing to the English reader. It is better that the people should resort to the original texts than read such confusing translations.

" Whom does the Bhagavad Gita belong to? a lecture by F. T. Brooks.

Mr. F. T. Brooks offers this booklet to the Public as a simple introduction to the study of the Bhagvad Gita from the Catholic Theosophical stand point. The author proves that the Bhagvad Gita is not sectarian in its spirit—"It lays down no restriction of an artificial sort, I mean, no restriction as to social status, colour, race, skin and so on" The God of Bhagvadgita is the God of Universal Truth, Universal Love and Universal Life. In order to prove his contention the author has given certain *shlokas* from the Gita and this constitutes a very good internal evidence of the main thesis propounded. The last words are very inspiring. "The Gita like all real scripture, belongs to the man who can love its inspiring ideals—better still, to the man who strives to *live* it. And this has nothing to do with either race, caste, sex or creed, or colour." On the whole this lecture is a pleasant reading and embodies a beautiful thought.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Season.

The season in these days is very treacherous. At times the sun shines forth with sweltering heat, at others there is a heavy downpour; at others again for days together clouds overspread the sky, the temperature becomes cool but there is not a drop of rain.

The Annual Examination.

The results of College Department and Theological College term examinations were splendid. In the Theological College there was not a single failure and in the Arts College also the number of failures was insignificant. We congratulate the staff on this and hope that the students that have failed will make up their deficiency during the long vacation and next time there will not be a single failure. The bi-annual examination of the school was also held simultaneously with the term examination of the College. The result of the VIth and VIIth classes was not satisfactory. Both the classes are now hard at work and will be re-examined during the vacation.

The Long Vacation.

The long vacation has commenced. Before the College and the School were closed Mahatma Munshi Ram who was happily in our midst delivered a most inspiring speech in a meeting of the Arya Sewak Sabha or "The Duties of the Updeshaks." It was a most stirring speech and left a lasting effect upon the minds of the hearers.

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The Staff.

As soon as the College closed, most of the Professors began to pack their luggage. The first to leave was Pandit Surya Deva. He quietly slipped the day the College was closed—no body knows where. Professor Sinha was the next to leave. He has a wife and a child and, therefore, flight was no easy task for him. He left the Gurukula with great dignity after bidding *an revoir* to one and all. Professor Sewaram and Professor Sudhakar were the next fugitives. Professor Sewa Ram squatted on the broad bosom of the *Tamer* with his children all around him munching pronthas with gusto presented a picturesque sight. Professor Sudhakar who had slipped away to Dera Dun a day earlier joined Professor Seva Ram at Hardwar and both ensconced themselves comfortably in a third-class bogie—they thanked their stars that there were no trucks in the Hardwar passenger that day. At Lahore the two Professors parted company—Professor Sewa Ram proceeding direct to Shikarpur and Professor Sudhakar getting down to take counsel with his digestive apparatus with a view to its repair—it has been out of order for sometime past. Professor Sathe is at the Science Institute Banglore mastering methods of scientific research. Professor Balkrishna who for a fortnight before the vacation started on a lecturing tour and addressed crowded audiences at Benares, Bankipur and Calcutta under distinguished auspices—Justice Chowdri and Mr. Deva Prasad Sarvadhikari presided over his lecture at Calcutta—is now vegetating at the Gurukula. He has got an addition to his family. Professor Indra after thundering at Quetta has returned to the Gurukula and Professor Chowdri is at Benares.

Mr. Dharampal Anagrika.

Bhikku Dharampal, the Budhist Swami of international repute, paid the Gurukula a visit as soon as the College closed for the long vacation. He delivered a number of inspiring moral discourses which were deeply appreciated. He has left for distant parts, but his heart is pledged with us and we are sure he will return some day to redeem it. He has left behind most pleasant impressions and has carried with him very happy impressions. We wish that the Gurukula had many visits from such holy and saintly personages.

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